Pilot


# The Christian Century

PUBLISHED WEEKLY


## The Mind of Asia
An Editorial

## The Church Has Five Choices
By Ernest Lefever

## Letter to Americans
By Albert Finet

## February Survey of Books
And Publishers' Lenten List

FEBRUARY 7, 1951

## In This Issue

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## Coming

Next week The Christian Century will publish the full text of the draft plan of organic church union which was submitted to the recent Cincinnati Convocation by the Conference on Church Union. This document will be widely discussed.

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# The Christian Century

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## Coming Events

Feb. 5-7 Seminar on the Christian Farmer and the Government (National Council of Churches Departments of Town and Country and Church and Economic Life, Cooperating Denominations), Washington, D. C.
Feb. 5-8. Perkins School of Theology 16th Ministers' Week, Dallas, Tex.; Harold A. Bosley, Clarence T. Craig, Nels F. S. Ferré, speakers.
Feb. 6-8. Asbury Theological Seminary Annual Ministers' Conference, Wilmore, Ky.
Feb. 6-12. Boy Scout Week.
Feb. 7. Ash Wednesday.
Feb. 8-15. National Christian Teaching Mission, Cottage Grove, Ore.
Feb. 9. World Day of Prayer.
Feb. 9-11. National Preparatory School Student Christian Conference (Boys), Natural Bridge, Va.
Feb. 10. United Christian Movement Workshop-Retreats, Dallas; Des Moines; Columbus, Ohio; Richmond, Va.
Feb. 10-17. International Missionary Council, World Council of Churches Conference on Palestine Refugees, Beirut, Syria.
Feb. 11. Race Relations Sunday.
Feb. 11. Chicago Sunday Evening Club; Samuel McCrea Cavert, speaker.
Feb. 11. Ford Hall Forum, Boston; Judge William H. Hastie, speaker.
Feb. 11-12. Church Peace Mission, Boston.
Feb. 12. United Church, Raleigh, N. C., Institute of Religion; Liston Pope, speaker.
Feb. 12-17. Division of Christian Education, National Council of Churches, Columbus, Ohio.
Feb. 13. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Ben Zion Bokser, Matthew P. Gaffney, Hans Simons, speakers.
Feb. 16-18. American Friends Service Committee 11th Annual Institute of International Relations for New York State, Syracuse; theme: "The Dilemma of American Power."
Feb. 18. Universal Day of Prayer for Students.
Feb. 18. Chicago Sunday Evening Club; Franklin C. Fry, speaker.
Feb. 18. Ford Hall Forum, Boston; Harry Gideonse, speaker.
Feb. 18-25. Brotherhood Week.
Feb. 19. United Church, Raleigh, N. C., Institute of Religion; Vera Micheles Dean, speaker.
Feb. 20. New York Institute for Religious and Social Studies; themes: "American Education and Religion," "Morals and Loyalties"; F. Ernest Johnson, Liston Pope, speakers.
Feb. 20-22. Pacific School of Religion 20th Pastoral Conference, Berkeley, Calif.
Feb. 20-22. Pacific School of Religion 50th Annual Earl Lecture Series; Earl C. Cranston, Walter W. Van Kirk, Reuben Youngdahl, speakers.
Feb. 22-March 1. National Christian Teaching Mission, Medford, Ore.
Feb. 23-25. International Society of Christian Endeavor Evangelistic Mission to Youth, Detroit.
Feb. 23-25. Student Christian Association New England Midwinter Conference, Northfield, Mass.
Feb. 23-25. Student Christian Association Eastern New England Conference, Rolling Ridge, Mass.
Feb. 23-28. World Council of Churches' Commission on the Life and Work of Women in the Church, Bossey, Switzerland.
Feb. 25. Methodist Laymen's Day.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

# The Christian Century

UNDENOMINATIONAL

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## EDITORIAL

LENT IS here again. What shall we make of it? To many in our secularized world Lent will be just like any other time of the year except that Easter will call for some new finery or whimsy of bunnies or Easter eggs. To others Lent is a prompting to some mild (or acute?) self-discipline such as giving up candy or smoking for six weeks. To our Roman Catholic friends and to some Protestants it will mean going to church more frequently. In the early centuries of its observance, it was the season when converts from paganism were instructed in the Christian faith and made ready for baptism on Easter Eve, and those Christians who had lapsed into paganism were prepared for readmission to the fellowship of the church. It may well mean this in our time. Yet deeper than any other meaning in the Lenten season is its reminder of our Lord's suffering "for us men and for our salvation" and his eternal presence with us as the Risen Christ. Our day does not need this message more than every day has needed it, for ours is not the first time of sin, anxiety, inner tension and outer turmoil among men. But we are more keenly aware of the darkness that engulfs us. To find light from beyond our own wisdom we would do well to pray daily the prayer of Alcuin from the eighth century: *O eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts, and minds, and strength, we may evermore seek thy face; and bring us, in thine infinite mercy, to thy holy presence. So strengthen our weakness that, following in the footsteps of thy blessed Son, we may obtain thy mercy, and enter into thy promised joy. Amen.*

### First Week In Lent

### Stop Haggling Over Food for India!

SHALL the United States Senate be permitted to use starvation as an instrument of foreign policy? That question is raising its ugly head in the languid discussions which have now started in the Senate foreign relations committee on whether we shall make available to India the two million tons of grain that country needs to avert famine. Nehru, it is said in the cloakrooms, is showing too much independence in the East-West conflict. Let's drag our feet a little on this food question and force him to come around. That attitude is utterly wrong. It shows contempt for the humanitarian tradition of the American people. It reveals a callousness to suffering which is shocking in its cruelty. Do the senators want to present this nation to the world as a monster which cannot be placated unless it has its way? That is what they are doing. No wonder we are losing the battle for the minds of men! Instead of gaining an ally, this course offers the surest method of alienating not only the second most populous nation on earth, not only the rest of Asia, but all people everywhere who have a spark of compassion left in their souls. It refuses to credit the Indian prime minister's peace efforts as the sincere attempts they are to avert the global catastrophe of war. It assumes instead that our position is the only one that can possibly be right. Nehru is risking everything on an effort to avert war, not only because he believes this to be his duty to mankind but also because he sees that war between the great powers could easily reduce India to a brawling chaos in which all ordered government would collapse. Who would benefit from that? If Senator Connolly and his colleagues cannot be statesmen, if they cannot rise to the demands of ordinary humanity, if they cannot be restrained from alienating our last friend on earth, the American people ought to demand that they quit misrepresenting us to the world. They will understand if they are told they must stop haggling over food for India.

### World's Refugee Throng Growing

FIFTEEN degrees below is pretty rugged, as Chicagoans learned this morning on their way to work. Fingers stiffen and ears get nipped before one knows they are cold. On arrival at the office, one gets a letter from a marine in Korea, telling about "kids running around barefooted in the snow, their clothes (what few they have) just one patch on top of the other." He wants the U.N. to see to it that troops there are given a truckload of children's clothes for each village they enter. Men like him, "sick of this useless, senseless killing of human beings," will make certain the clothes are given to the children. They think the American munition makers ought to be made to foot the bill. "They are making a fortune from this, not only from what we use, but from what the enemy uses also. Oh yes, they are using American ammunition; and it couldn't be captured either because we do not use that caliber of ammunition." Arm the soldiers with clothes to hand out to the children! It's colder in Korea than it is even this morning in Chicago. Millions of people have been uprooted from their homes and driven out into the snow in that country alone. And Korea is not the only place where this infinitely tragic thing is taking place. The Foreign

Policy Association says that "there are in the world today between 30 and 60 million refugees." The figure is more likely higher, rather than lower, for there are 50 million in China, 12 million in India and Pakistan, 800,000 Arabs in the Near East, 1,400,000 Jews in eastern Europe and the Muslim countries "who are furnishing new refugees who seek asylum in Israel," 12 million Germans, 4 million who have fled from communism in Europe, and so on and so on in terrible and increasing numbers. Truly, as an Austrian official remarked, "This was to be the age of the common man. I think it is more likely to be known as the age of the refugee." And every step toward war is a step toward the widening of this tragedy. If you dare to let it bite deeply into your soul, start walking down the road in the snow with nowhere to go. And take your children!

## 16 Churches Unite In Relief Drive

DURING the Lenten season, 14 member churches of the National Council of Churches, with two nonmember denominations, are joining in an appeal for funds to help the multitude made homeless by twelve years of war. The "United Appeal for Christian Service" has set no quotas or goals. The need is simply too vast to be expressed in any sum within the power of the American Christian community to give. But every gift will fight back the forces of death and destruction. If we can't save everybody, each of us can save somebody, and all together we can make the difference between life and death for a great many helpless victims of man's ravening inhumanity to man. The appeal is being made under the direction of Church World Service, now the central relief organization of the National Council. Instead of being concentrated in "One Great Hour," as in the last two years, it is spread over the Lenten season, which it seeks to make "One Great Time of Sharing." The appeal is being made for overseas relief, reconstruction and service to refugees and displaced persons, and for interchurch aid. The money is to be contributed through denominational channels, and it will be up to churchmen to see that it is used for these purposes. They have the right to assume that denominations which are participating in this enterprise are committed to using the money for the purposes for which it is given. But in the light of experiences in former years, it will do no harm to check up with each denominational headquarters for specific information as to how funds are used. Members of denominations which are not joining in this united appeal will have to decide for themselves whether to pass by on the other side of the road in this time of overpowering need. If they do not like the position in which they are put they ought to be able to figure out a way they can cooperate. After all, we keep saying that this is a free country.

## Alaska Should be Liberated Too!

REFUSAL by successive Congresses, including the latest, to grant statehood to Hawaii and Alaska is having its repercussions in the northern dependency as well as in Hawaii. One group of advocates of Alaskan statehood are even discussing an appeal to the United Nations. They declare that since they suffer from taxation without representation and other injustices similar to those which brought about the Declaration of Independence, they are entitled to ask the world organization to demand that Washington grant them their freedom. A prominent Alaskan recently told the *Los Angeles Times* that "the folks up in Alaska are so angry there might be another Boston Tea Party." Alaska has long suffered from the exploitation of its resources by unscrupulous individuals and corporations. Its people have been victimized and its development has been retarded, and yet its inhabitants are impotent to defend themselves because they have no voting representation in Congress. Most of the permanent residents of this northern country are Americans formerly residents in the western states. They are as capable of governing themselves as are any other group of American citizens. But they are denied the privilege, mainly through the influence of southern congressmen who fear the votes of northern representatives would be cast on the side of civil rights. Allied with this bloc and profiting from its activities is a collection of interests which dread what the people of Alaska would do to their special privileges if they had the chance. Meanwhile this territory lies close to Russia and squarely across the great circle route between Asia and America. If only for strategic reasons, the claim of its people for elemental democratic rights ought to be listened to. This is not the basis on which a question of justice ought to be settled, but it seems to be the only one considered by men whose consciences are paralyzed.

## Vatican Tries Again to Explain Rotary Ban

MAILBAGS and diplomatic pouches coming into the Vatican must have swelled remarkably since the Holy Office published its ban on Rotary. Four "explanations" have been issued in a little more than a fortnight. The latest to appear in *Osservatore Romano* says that Catholic priests may attend general meetings of Rotary clubs, but may not do so as members. Moreover, application of the decree is made to depend on local bishops. If that means anything, it means that the Vatican is attempting to stop complaints by passing the hot potato to its underlings. We doubt that this effort will succeed, and so expect other "explanations" to follow. The big point which remains to be cleared up is the second official explanation, which attributed the ban on membership by priests to the claim that Rotary promotes "indifferentism." This term has a specific connotation in the vocabulary of Rome—a connotation which is generally misunderstood by non-Romans but which cannot easily be evaded a Catholic bishop. To him the matter was infallibly settled in 1832 by Pope Gregory XVI in the encyclical *Mirari vos*. This encyclical denounced the notion that salvation is to be found in various religions, or in various forms of the Christian faith. It continued: "From this tainted spring of indifferentism flows that absurd and erroneous opinion, or better, that product of delirium, that it is necessary to extend and guarantee liberty of conscience to whomever have you. The path to this most pestilent error is being prepared by the full and unlimited freedom of opinions which is being widely diffused, to the misfortune of religion and civil

society, while some keep saying with extreme impudence that religion will derive some advantage from it. . . . Experience has proved from earliest times that states distinguished for wealth, for power, for glory, have perished from this single evil, unrestrained freedom of thought, freedom of speech and the love of novelties. To this is related that deadly freedom, never adequately to be execrated and detested, the liberty of the press." Another fruit of indifferentism denounced by Gregory was "the desire that the church should be separated from the state."

## Communities Must Act On N.C.C. Location

BEFORE this issue appears in print, a meeting will have been held in Indianapolis to see what can be done to bring the headquarters of the National Council of Churches to that city. The Indiana council of churches is behind this effort to get consideration of Indianapolis as a suitable city for a headquarters location. This is the kind of down-to-earth discussion that should be going on in other cities in the central part of the country. The General Board of the N.C.C. was instructed by the Cleveland General Assembly to "weigh carefully" the possibility and advantages of locating the headquarters "reasonably adjacent to the population center of the United States." Indianapolis is the large city nearest the population center, but others also deserve consideration. Among them are St. Louis, Columbus, Springfield, Illinois, Louisville and Cincinnati. A little farther away but still within reasonable distance of the population center are Chicago, Nashville and Cleveland. In each of these places action like that initiated by Indianapolis ought to be taking place. The churches of the city where the National Council finally locates will be substantially benefited by the presence of the council in their midst. The city itself will benefit, and so will the churches of the surrounding area. These considerations ought to add strength to the general purpose to make the National Council more effective by bringing it closer to the churches it exists to serve. The basic fact that must be taken into account is that the National Council will require something like 100,000 square feet of office space in one building. That should be discoverable in any of the cities named. But the initiative for discovering the possibilities for the location of the council has now passed to the churches, newspaper editors and chambers of commerce in cities within a reasonable distance of the center of population. They should act, and do so promptly.

## A Radio Series Worth Hearing

A RADIO sustaining program that deserves support is the series, "The People Act," which is being presented over N.B.C. as part of that network's public service program called "Living 1951." It can be heard at six o'clock eastern standard time each Saturday evening. The program dramatizes actual community situations in which democratic principles have been applied to solve difficulties and meet needs. The Twentieth Century Fund prepared the programs under the direction of Elmore McKee. Check with your local station on its schedule, since it may present the program by transcription at another time. . . . The Union Church of Tokyo, which houses an English-speaking congregation, will soon be restored at a cost of $35,000. It was destroyed by firebombs during World War II. . . . Protestant women are asked to fast on the 64th annual World Day of Prayer, February 9. The request comes from the department of united church women of the National Council of Churches, so that "physical hunger can help us to understand the people of the world who are hungry and suffering through no choice of their own." Women are urged to pray for peace and to write their congressmen that they are praying for it and for them.

# Let Those Unite Who Can!

AT LAST the leaders of a substantial number of Protestant churches in America have begun realistically to discuss organic church union. For that reason, the Cincinnati Convocation on Church Union, which is reported on page 180 of this paper, was a gathering of great significance to American Christianity. For the first time in the history of evangelical Christianity in this country, the officially appointed representatives of denominations and of denominational commissions on church union met to consider a concrete plan for the organic union of their denominations. Denominations represented by official delegates or by members of their commissions on church union and cooperation were the Congregational Christian, the Disciples of Christ, the Evangelical and Reformed, the Methodist, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, the Presbyterian, U.S.A., and the Presbyterian, U.S. In addition, the International Council of Community Churches and the Association for a United Church were represented.

This meeting was important primarily because it was a venture of faith, taken in response to widespread dissatisfaction with the present divided state of the church. This was expressed by the permanent Conference on Church Union, which called this convocation, in the preface to the plan of union, which will be published in this paper next week. It said: "Over many years there has been a steady growth of fraternal fellowship, mutual cooperation and the spirit of unity among us. This has prompted us earnestly and prayerfully to inquire what may be the next step in the development of our responsibility for one another. Our common faith in Jesus Christ as Lord and Savior makes us one body in him, and in penitence for our present unhappy separation from one another, we believe that our Master now calls us to transcend those barriers which divide us into various and often competing denominations and churches.

"Today, Christians confront a world situation which demands that the churches shall make common cause. In our own and many other sections of the world, secularism, atheism and religious indifferentism are strongly entrenched and militant. These evil forces stand sharply over against the Christian church with its eternal gospel of redemption. They cannot be effectively resisted and overcome by separate churches, but only by the personal and corporate witness and the concerted action of Christians

united. In the broad perspective of the world scene and in view of our great common convictions and concerns, our denominational differences appear inconsequential."

If the Cincinnati convocation had done nothing else than to bring together the representatives of a number of denominations who agreed to issue together these temperate and solemn words to their churches, its meeting would not have been in vain. But it did another thing which will advance discussion still further. It received, considered and began to revise a plan for union. It recognized from the outset that years of discussion and education will be necessary before the actual achievement of union comes into view, to say nothing of being completed. It advanced a plan, admittedly imperfect and tentative, to stir up discussion, not to short-circuit it. The plan will be modified as a result of the Cincinnati convocation, and it will be further changed, perhaps very greatly, as discussion moves from stage to stage. But the advantage of having some kind of plan is that it insures that discussion will be addressed to the definite purpose of organic union and will not wander off into all sorts of bypaths.

The development of any plan that is offered in good faith, as this one certainly is, says more effectively than any number of words that union is possible. It is high time that this conviction, so generally held in all the churches of the denominations which were represented in this meeting, should find concretion. A beginning has now been made. Respected leaders of the participating churches have labored together and expressed their agreements in a document. Above everything else it says: "Union is possible." The point will be debated, as it should be, but the burden of proof is on those who contend that the plan fails to demonstrate that organic union can be achieved. In making their case, they will have to deal with specific points and offer their own solutions. So the general aim of advancing understanding will be served.

Beyond establishing the point that organic union is possible, the next step is to gain agreement that it is desirable. For many years the growth of the ecumenical spirit and the development of institutions of cooperation have supplied evidence that the Protestant churches, particularly of this group, may want to unite. The procedure of the Conference on Church Union offers the best way to discover whether or not this is actually true. If it can be shown to a fair-minded Christian that union is possible, that will influence his consideration as to whether it is desirable. No matter how critical the average church member is of the limitations of the denomination to which he belongs, he is not likely to give his support to a larger integration of Christian life until he is helped to see how the values and causes he cherishes can be conserved and enlarged. When that happens, he is likely to desire church union, and that desire must in the long run be recognized and complied with.

This leads to the final point. The Cincinnati convocation rightly declared that "the achievement of a united church is a spiritual development as well as an organizational event. We make no claim to finality or perfection in the concept of such a church as is here set forth. We submit it in all humility to the several churches for their prayerful consideration, criticism, revision, and we dare to hope, their favorable action in the adoption of its substantive structure. In its widespread consideration, we prayerfully trust that the proposed union may be approached and its study controlled, not by a too meticulous concern for minor or technical details, but by confidence in the Christian character, disposition and spirit of the other churches as well as one's own. If our union can be consummated in such an atmosphere of faith, many lesser matters may wisely be left for adjustment in the joyous experience of living together in one fold under one Shepherd." That statement, and particularly its first sentence, places the emphasis where it should be placed.

The achievement of union is a spiritual development. Organization is necessary, but it will be a hollow shell unless it represents an inward change. Are the churches which sent their representatives to Cincinnati inwardly ready for organic union? There are many reasons for believing that they are, but these are not conclusive. But what is conclusive is that these churches acknowledge and accept the continuing guidance of the Holy Spirit. Already it has led them to recognize one another's ministries and sacraments. They all believe in God and hail Jesus Christ as the Head of the church. They recognize a "diversity of gifts, concerns and ministrations, for whose exercise the freedom of the Christian man must always be assured in forms of worship, modes of operation and ways of life." On this foundation and in faith in one another and in the leadership of the Holy Spirit, they have taken the first step toward organic union.

# The Mind of Asia

[EDITORIAL CORRESPONDENCE]

*Washington, D.C., January 28.*

FOR WEEKS now the unwillingness of twelve Asian nations to support resolutions condemning Communist China for its aggression in Korea has baffled the Western world. Adding to the confusion have been the paradoxes and contradictions in the statements of such respected Asian leaders as India's Nehru, Indonesia's Natsir, and Egypt's Fawzi. Even a statesman of the eminence of Lebanon's Charles Malik has gone so far as to describe the present debate before the United Nations' political committe as "a series of arresting figures, statistics, names and dates, marshaled by one side, only to be countered with other statistics and listings of facts by the other sides [which] taken purely by themselves and in abstraction of knowledge derived from other sources, seem . . . on the whole to cancel each other."

## I

It is small wonder that thinking people, unwilling to allow themselves to be blinded by either social or political pressures and prejudices, are hard put to it to take a stand. Largely, this is a result of the refusal by any of the nations engaged in the present debate at the U. N. to come to grips with the ultimate issues at stake. Almost without exception the proposals that have been made to date are simply temporizing measures. They are calculated to ease the pressure at a given point so that the nations involved may turn their

attention to formulating similar measures to take care of the immediate crisis in some other area.

At present there are some half-dozen conflictingly worded items on the agenda of the political committee of the U. N. General Assembly growing out of the situation in Korea. Entire days have been spent in arguing which of these items should take precedence, as though the items referred to different things in the present world crisis. For example, the item immediately under consideration by the committee now is the United States' resolution branding Communist China as the aggressor in Korea and creating a special committee to study and report back to the U. N. whether steps should be taken to punish the aggressor. But on Thursday India's Sir Benegal N. Rau urged that the Arab-Asian nations' resolution calling for further "elucidation and amplification" of Communist China's position deserved to be given prior consideration for both logical and tactical reasons. Friday's session heard further suggestions from Canada and Israel as to the priority of steps which should be taken in dealing with Communist China. This week end the Arab-Asian group have met almost continuously to prepare a revision of their resolution to take account of the Canadian suggestions. In all probability Monday's meeting will be devoted to arguments about the merits of a revised Arab-Asian resolution.

## II

What is in the minds of the Asian representatives who are attempting to mediate between the conflicting views of the two great powers? For the past four days at Lake Success and in Washington I have been interviewing both Asian and Western leaders in an attempt to learn just what the Asians are thinking and just why they believe their soft-glove policy is preferable to the American demand that Communist China be branded an aggressor. I shall try to summarize what I discovered in these conversations.

The inscrutability of the Asian mind is a treasured fiction which the Western world has great difficulty in shaking off. Its sole basis in fact lies in the inability of our complex Western mentality to accommodate itself to the straightforward, simple thinking of the East. To the Asian leaders at the U. N. nothing seems plainer than the fact that since the idea of a world organization for collective security was originally based on the presumption that the great powers would avoid wars with each other, the United Nations can function successfully only if the great powers find a peaceful way to settle their quarrels. No quarrel can be settled by parties unwilling to talk to each other. Hence, arrangements must be made to bring the quarreling parties together to talk over their differences.

Admittedly, the present extent of the differences between Russia and the United States and the differing circumstances which prevail in different parts of the world preclude the possibility of settling all the tensions that exist. The Asians believe that a start has to be made somewhere if the total problem is ever to be solved. The present crisis in Korea makes it imperative that the start be made in east Asia. Even the Arab nations agree that this is no time to inject their own particular needs into the discussion. They can come later. But, reason the Arab-Asian nations, it is neither possible nor wise to attempt to isolate one part of the problem of east Asia from the total problem which demands solution if newly won independence is to realize its promise.

The underlying factor in the present situation in east Asia is the long overdue social and economic liberation of the common man. For decades now a revolution has been in the making. That revolution was originally inspired by representatives of the democracies. No single group had more to do with its development than the Christian missions movement. But the democracies had their chance to guide the revolution and failed because they chose the way of colonialism.

Disillusioned by the failure of the West to assist them in their struggle, the common people looked elsewhere for a savior. That gave Japan its chance. The shibboleths of "Asia for the Asians" and "Asian co-prosperity sphere" held out promises which were eagerly grasped at by the common people. The leaders had to follow along or be discarded. Once Japan came into power, the people soon saw that it was not liberation but enslavement the Japanese really intended and so turned against their erstwhile champions.

Once again a great power is spreading false and dazzling promises among the Asian people. Once again the people are seizing on these promises and are identifying their hopes with the new shibboleths of "people's republics" and "liberation." Objective observers can see that what is happening is a repetition of old errors. Certainly the future under Communist domination can be only further enslavement. But the important fact is that the Asian people are not able to look at Russia objectively. They see only their own present sorry lot in life and ask, What have we to lose? They have ears only for the promises of those who have not yet hurt them. They identify their own hopes and aspirations with those promises. Without knowing the significance of the word they term their revolution communistic and call themselves "communists."

Again the leaders of Asia are swept along by forces they cannot control. They fear terribly, but are impotent to stem, the rising tide of revolution. The leaders, for example, of the Arab-Asian bloc are not communists. One of them estimated that in the conflict between East and West, 90 per cent of the present Asian representatives at the U.N. favor the West. But they are caught in an awful dilemma. Should they take their stand against the spread of communism or should they accommodate themselves to its inevitability and try to guide the movement away from Moscow? That is the question in every Asian leader's mind. On it all of them are now in the process of making a decision.

It is important that the West understand that many Asian leaders who hate and fear communism believe that it inevitably will spread throughout east Asia. These leaders are now primarily concerned that it be divorced from Russian control. They see war, whether global or confined to east Asia, as the most certain way to insure Russian domination of all their countries. They believe that if both Communists and U.N. forces should withdraw from Korea and allow that nation to be free and united, it would become a communist nation. They point out that there the middle-of-the-road leaders have now associated themselves with the North Koreans. (This, of course, is debatable. It is certainly a fact that the two outstanding liberal leaders, Ahn Chai Han and Kim Kusic, are in the hands of the

North Koreans. Whether they joined the North Koreans of their own volition or from fear of Syngman Rhee's purges, or whether they were kidnaped, is still a matter of conjecture. Certainly they are being used effectively as radio propagandists by the Communists.) What, these Asian leaders ask, has been gained by war in Korea? What would be gained by fighting the spread of communism in other countries? Would it not be better to try to escape the awful devastation of war by allowing the native communists to gain power through peaceful processes?

Certainly this is not the mind of all Asian leaders, not even of all those who are banded together in the twelve-nation bloc. But it is the mind of many and it has its influence on the thinking of even those who refuse to accept the idea that the spread of communism in east Asia is inevitable. It cannot be denied that this is in part the result of the military failure in Korea. What effect a reversal of the situation there would have on the Asian mind is anybody's guess. As it stands now, the Asian leaders at Lake Success think such a change would make little difference.

## III

Except for those Asian leaders who believe that the only possible solution is a war in which the Communists would be crushed and driven out of Asia—and there are a few besides the Nationalist Chinese who subscribe to this idea—most of the others believe that solution in Korea and elsewhere in east Asia depends on solution in China. That is why both leaders who accept the inevitability of the spread of communism and those who believe that communism can and must be checked have joined together in the Arab-Asian proposals at the United Nations.

Whatever else they have or have not accomplished, Mao's Communists have made a fact of what was formerly only a potential. China is now militarily a great power. But it is not an independent power. The Asian group believes that there is little hope for peace and less hope to escape Russian domination unless China under Mao, or a successor, can become independent. Their objective in all the resolutions they have offered and in all the negotiations they have carried on is the military and political detachment of China from Soviet domination. If this detachment results, then they believe it will not be difficult to solve the problems of Korea, Formosa and other areas to the mutual satisfaction of the Chinese and of themselves. They are not particularly concerned that any other countries should also be satisfied.

In their minds, these Asian leaders believe that the important thing is to keep open the doors of negotiation with the Mao government. If passing a resolution branding China as an aggressor will close the door, as they believe it may, then forego the condemnation even though it is justly deserved and try to find some other way to work for the same end. The fate of Korea, they say, is of much less significance to world peace than the fate of China. They consider that their task has been made unnecessarily difficult by the U.N.'s failure to recognize Mao's government as the government of China.

These twelve-nation leaders are the first to admit that they are betting on a long chance. They know Moscow has no intention of allowing Peiping to slip out of its control. They are frightened by the growing evidence that Li Li San, a confirmed Moscow-line Communist, is being groomed to take Mao's place if he should exhibit any deviationist tendencies. They pin their faith, however, on the Chinese people. As in the past, those freedom-loving people will reassert themselves, they say. Surely it is a long chance; but it is the only chance, not just for China but for their countries as well, these leaders believe.

## IV

Whatever the merits of the reasoning which underlies the Arab-Asian proposals, it will be poor strategy if the nations of the West handle those resolutions in such a way as further to alienate the members of this bloc. Mr. Austin's forthright rejection of their suggestions in his speech yesterday was hardly the way to woo them to our point of view. Indeed, their resolution, for all its lack of definiteness as to procedures to be followed to end the war in Korea, is not much excelled in that respect by any other now pending. Almost every delegate at the U.N. recognizes that there is little hope that any of the resolutions presently under consideration, if passed and implemented, would have much permanent effect on the ultimate decision which is surely in the making.

Basically, the decision which the U.N. is now making, by positive action or by default, is whether there can be worked out a *modus vivendi* between Russia and the United States in time to prevent the Armageddon toward which the world is hastening at breakneck speed. Only a daringly positive and imaginative action on the part of the rest of the nations of the world can prevent a war which neither Russia nor America wants but which becomes with each passing day more nearly inescapable.

While the need for this type of action is freely admitted by any and all at Lake Success and Washington, no nation or group of nations has yet proved it is possessed of the dynamism necessary to bring it to pass. Almost the only nations not already so completely committed to one or the other of the giant contenders on the present world scene are those now joined together in the Arab-Asian bloc. Admittedly, their present effort to find a solution for Korea has been poorly conceived and haltingly executed and has demonstrated some political immaturity. But the fact that these countries have realized the need and have awakened to the role they are called upon to play is one of the few hopeful aspects of the world scene today. Instead of the impatience and ridicule which their bungling efforts have elicited both in official and newspaper circles in this country, we should be bending every energy to encourage them to continue their efforts to find a peaceful solution to the problems of Asia.

The United Nations and the world is caught between two seeming inevitabilities—the Communist capture of the Asian revolution and an East-West war. But if war promotes the prospect of Communist advance, as it does, and if the Asian people would like to find a democratic way to preserve their freedom as well as to gain economic justice and equality among the nations, as they would, some way must be found to make both inevitabilities evitable. How this can be done is not yet clear, but in an attempt to find it some men at both Lake Success and in Washington are fighting the battle of humanity. They deserve our prayers.

G. E. H.

# The Church Has Five Choices

By Ernest Lefever

HOW can one reconcile the demands of Christ with the demands of Caesar, the claims of the totalitarian state with the claims of a total gospel? This question confronts millions of Christians throughout the Communist world. What can the church do when it is regarded as an institution worthy only of neutralization, liquidation or being made subservient to the state? What can individual Christians do when Caesar usurps the place of God and the term "religious liberty" is used only as a shibboleth to confound the innocent?

In attempting to render unto Caesar the things that are Caesar's and unto God the things that are God's, Christians in Soviet-dominated areas have responded in widely divergent ways. Their responses have taken five general paths which suggest that the church under a Communist regime has five courses among which to choose. Each of these choices is a highly restricted expression of the Christian ministry. The alternatives can be indicated in institutional terms as follows: (1) the political church, (2) the state church, (3) the otherworldly church, (4) the underground church, and (5) the silent church.

Such are the choices that have been and are now open in the U.S.S.R., the eastern European satellites, including Soviet Germany, and Red China. These logical categories are real but not mutually exclusive. An individual or church may shift from one category to another as circumstances or insight change. Members of the same church may take different paths. From the viewpoint of the Communist regime these institutional forms do not constitute clear-cut alternatives, but rather a continuum ranging from the most acceptable to the least acceptable expression. Christians are always under pressure from the state to move into a "more acceptable" category. In short, these alternatives should be considered dynamically. A choice is almost never final and the "point of no return" is seldom reached. The five choices are described and illustrated below.

### *The Political Church*

If the Kremlin had its way all Christians would be members of a party-dominated organization which we shall call "the political church." By definition a political church clings to certain outward symbols of Christianity while actually embracing the state as its god and expounding the gospel of dialectical materialism. State policy becomes the only true religion. When this occurs the words of Dostoievsky's Grand Inquisitor have truly become flesh: "Put away your gods and come worship ours, or we will kill you and your gods."

The best example of the political church is the Living Church established in Soviet Russia on May 12, 1922. This dissident group, sponsored by the regime, was used as a weapon in the war against the Orthodox Church. N. S. Timasheff says in *Religion in Soviet Russia, 1917-1942* (Sheed & Ward, 1942) that "many church buildings were forcibly turned over to the Living Church; eighty-four bishops were expelled from their sees and more than a thousand priests from their parishes to make room for the new organization." "The Living Church for a while became the official church of the atheist state," he adds. When it had served its function of breaking Orthodox resistance, official patronage was withdrawn and the Living Church died. But the idea of the political church was not abandoned. It persists today. The persecuted Russian Orthodox Church of the twenties has become a persecuting church. It not only gives spiritual sanction to state policies at home and abroad, but it actually assists the party in destroying or capturing other churches.

### *Contemporary Caesaropopism*

Two other examples, one from a non-Communist state, will illustrate the nature of the political church. In 1949 certain dissident Czech priests formed the heretical "Catholic Action" organization and served as a mouthpiece of the government. In 1935 a group of French Catholics and Protestants published a journal, *Terre Nouvelle,* which carried a picture of the hammer and sickle on the background of a scarlet cross. This group held that Marxism was the true fulfillment of the gospel.

The political church is a contemporary manifestation of the caesaropapism which flourished under certain Russian tsars. Caesaropapism means that the church has surrendered its independence to an absolute state which uses the church as an instrument of propaganda, social control and political expansion. When a political church has served its function, it will be promptly and perhaps ruthlessly cast aside, sharing the fate of other organizations which it was set up to destroy.

Despite the prospect it offers of safety, honor and special privilege, the political church has never appealed to the vast majority of Christians, who consider it an outright betrayal of their faith. On June 26, 1949, for example, Catholic priests read to their Czech congregations a message from Archbishop Josef Beran which included these words: "You yourselves know best that your present bishops are not capitalists. They certainly would be better off today if they were willing to choose the path of Judas."

### *The State Church*

The political church resolves the conflict between Christ and Caesar by making Caesar supreme in all things. The state church, on the other hand, solves the problem by making the government sovereign over the secular order and the church over the spiritual. The church bids its members obey the totalitarian regime, which is somehow ordained by God, but it refrains from deifying the ruling elite. Carrying on a spiritual ministry with one hand and blessing the regime with the other, the state church finds it extremely difficult to maintain genuine spiritual independence. It is under constant pressure to become a full-fledged political church.

Recent official moves in the Ukraine, Rumania, Hungary and other Soviet areas toward establishing national

churches make it clear that the Kremlin favors a state religion over independent churches. This about-face violates the Communist party's traditional policy of the complete separation of church and state, but Soviet tactics are subject to change without notice. Despite its original hostility toward religion, the Kremlin has come to see that even Communism, at least for the present, needs a supernatural reference to make it all-sufficient as a mass faith. Stalin had the alternative of creating a new religious symbolism or using an old one. The latter was preferable, since the masses were conditioned to the old symbols. So today we have the unbelievable spectacle of an atheist regime embracing Christianity as its state religion. This has already taken place with the Orthodox Church in Russia and Rumania and efforts are being made to establish national churches elsewhere.

The sponsorship of state churches does not mean that the men of the Kremlin believe in Christian symbols. It is merely a tactical acknowledgment that "religious superstition," which is far more persistent than Marx or Lenin thought, can be used as an additional social force in strengthening the regime. That complete cynicism toward religion still remains is clear from a recent statement to the Soviet Society for Political and Scientific Research by its chairman: "The struggle against gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism."

Authoritarian churches with a tradition of state privilege are most amenable to the state-church alternative. After severe persecution the Russian Orthodox Church was broken. Its remaining leaders no longer resisted the regime. Finally, in harmony with its deep pre-Soviet tradition, it courted state favor and in effect became established. In many respects it has approximated the position of the political church. In some Soviet satellites even the Roman Catholic Church is under pressure to become the state religion.

### *Otherworldly and Underground Churches*

Many Christians, particularly in the smaller sects, have accommodated themselves to Communism by insisting that religion is exclusively an otherworldly affair. Maintaining that it should remain aloof from politics and social affairs generally, such a church provides no official and overt sanction for the regime. But its very silence gives consent. While the party favors a politically innocuous or neutral religion over a hostile one, it naturally prefers outright positive support.

The Baptists in Hungary and the U.S.S.R. approximate the position of the otherworldly church. In January 1948 the president of the Hungarian Baptist Union said: "We insist therefore that the church and state must work independently. . . . Everybody must subject himself to the authority of the state in all civil matters. . . . The church must remain a church. It must remain aloof from politics, but it should preach the gospel." In the late twenties the Russian Orthodox Church took the same position. Affirming a complete dualism between this world and the next, the otherworldly church believes that its "spiritual ministry" is a complete ministry.

In sharp contrast to otherworldly religion, the underground church maintains that Christianity is relevant to the political order. Instead of accommodating to the regime, Christians taking this position feel called to make an absolute witness against an absolute state. Their allegiance to Christ demands not only that they repudiate Caesar, but that they join with elements of any resistance movement to overthrow him. Since there can be no compromise with the demonic order, the underground church is a fighting church. Its members, like pre-Constantinian Christians, live in the catacombs. The conflict between Christ and the Kremlin is resolved by proclaiming that Christ is supreme and that there is absolutely no basis for cooperation with the state.

In the eyes of the ruling elite, the underground church is an enemy of the "people's democratic order." Its members must be hunted down like rats and brought to "justice," which usually means hanging or slow death in a concentration camp. Few Christians have taken this alternative, not so much for lack of courage but because they believe that such action is utterly futile in a police state where resistance is being consistently and ruthlessly liquidated. There is some resistance, however, especially on the periphery of the Communist heartland. Refugees from Soviet Germany, Czechoslovakia and even the Baltic states tell us that if the "situation becomes more favorable," an organized resistance movement, including many churchmen, will appear overnight.

### *The Silent Church*

The silent church is a suffering church. Those who take this way try to embrace the truth in the other positions and reject what they consider false. While utterly repudiating the political church, they recognize that the state does have some legitimate claims upon its citizens. At the same time the Christian faith transcends temporal dimensions. Christians can neither endorse the evil regime nor escape into an otherworldly religion. Further, those taking this alternative do not feel constrained to join an underground resistance movement which seems doomed to almost certain failure. Recognizing the tragic contradictions in which they are involved, they decide to make a silent witness, living for the day when a more complete expression of their faith will be possible. Their private prayer, public worship, personal acts of charity and upright living are a silent protest against the regime and a witness to the eternal values which are being trampled under foot. Unlike otherworldly Christians, they recognize that their silent ministry is a highly restricted one.

The silent church is under constant pressure to demonstrate its loyalty to a state which it holds to be evil. Although this is not an easy position, it is the one which appeals to the great majority of Christians behind the iron curtain and the bamboo screen.

### *What Can Western Christians Do?*

The churches in nazi Germany were confronted with the same tragic alternatives now facing Christians in the Soviet world. In fact, this church-state accommodation pattern prevails under every form of dictatorship—political, religious, or a combination of both as in Franco Spain. None of these alternatives permits individuals or religious communities to express fully their historic faith.

Christians in free America are often too quick to accuse

their brethren behind the iron curtain of "selling out" to Caesar. What do we know of the physical and spiritual torment they have endured? What right have we whose faith is identified with "American capitalism" to criticize others for supporting a different social system? Christians in the United States and in western Europe have a fivefold duty toward their persecuted brethren: (1) They should learn the facts about actual conditions. (2) They should attempt to understand in a spirit of deep humility the tragic dilemma millions face. (3) They should raise their voice in unceasing prayer for their fellow Christians. (4) They should keep open the existing channels of communication as long as possible and when such contact does not jeopardize the other party. And (5) they should work for the preservation and extension of genuine religious liberty at home and throughout the world.

The task is great. This is not a time to ask "for whom the bell tolls." It tolls for all of us.

# Roads to Rome

By John Charles Wynn

I now, with sorrow and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic, Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of Faith that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me.

SO BEGINS the order for the reception of converts into the Roman Catholic Church. It is a sweeping statement, and one that might be expected to startle those who have once been even casual Protestants. By pronouncing it they give up much freedom of action. They affirm their loyalty to a church rather than to the Lord (notice the "to which," rather than "to whom," the convert submits). They recant their previous beliefs and renounce their relationships with the Protestantism of their backgrounds, often the faith of their families.

What makes them do it? Father John A. O'Brien has obliged us with a rather comprehensive answer in his pair of anthologies recently published, complete with imprimatur, by Doubleday & Company. *The Road to Damascus* (1949) and *Where They Found Christ* (1950) between them present the autobiographical case histories of 29 converts to Roman Catholicism. Including such well paraded names as Clare Boothe Luce, Frances Parkinson Keyes, Avery Dulles, Thomas Merton, Evelyn Waugh, Senator Robert A. Wagner, Mrs. Arnold Toynbee and Fulton Oursler, these two volumes have both the authentic ring of personal testimony and the skilled appeal given by hands that know the writer's craft.

### *Where the Churches Failed*

Although the books have been published in order to attract still more converts to the Roman Catholic fold, they are useful for quite another purpose: they make a fascinating critical study for Protestant pastors. For among the many sidelights in the stories of these conversions, the one of peculiar interest to us is the revelation of wherein these converts found their former church connections lacking.

Of the 29 people reporting their experiences, eight were Episcopalians or Anglicans, two were Unitarians, one was a Lutheran, one a Baptist. Congregationalists, Presbyterians, and Methodists each presented four. Of the remaining five, three had been Jews and two cannot be identified with any previous religious concern. While the writers' denominations had some slight bearing upon their dissatisfaction with their former connections (Anglicans, for instance, were likely to grieve over comparative claims to apostolic succession), there is but little correlation between denomination and motivation.

Passing by all the challengeable statements in the book and eschewing critical comment, we shall find it profitable merely to examine the factors which influenced this radical step for each. Wherein specifically did their ministers and fellow church members fail these folk? Of the many dissatisfactions stated, these stand out by frequent repetition: the free forms of worship had been bare and unsatisfying, the bickerings and sectarianism had become depressing, and the minister had fumbled or altogether neglected his pastoral opportunities. Casual, even slipshod methods of religious education in the Sunday schools had alienated some. Recurrent encounters with locked church doors when she wanted to enter and pray had offended Frances Parkinson Keyes. The excesses of fundamentalism had repelled several others. Not a few objected to the puritanical attitude of fellow churchmen toward card playing and dancing.

### *Negro Author Offended*

One of the most damning of the essays is written by the Negro author Elizabeth Laura Adams. Her experience in a church where she was asked by the pastor not to return because white parishioners objected to kneeling at the altar with a colored person hastened her steps to Rome. Others were offended by the class distinctions they witnessed, and by unfriendly attitudes toward laborers in evangelical churches.

Loose thinking, unsystematic theology, poorly prepared sermons, and uncertain doctrinal interpretation took their toll. Several of the writers say that they had been alienated by the subjective that-will-be-glory-for-me type of religious expression.

No less a person than Bishop Duane G. Hunt of Salt Lake City, a one-time Methodist, writes of his revulsion in *Where They Found Christ*: "The testimonies, 'See what God has done for me,' impressed me as a macabre kind of boasting. Even today, after the lapse of years, my dislike for them remains as strong as ever. . . . They started me on

my way out of Protestantism and they have had the same effect on many others."

A generalization too often heard is brought up again in these books: that Catholic chaplains during the war had more comfort for frantic, bewildered soldiers in the midst of terror than Protestant chaplains could give. Mrs. Luce terms such experiences of tragedy and defeat "Good Friday experiences." A few of these contributors, and she among them, were led to the church of Rome by way of adversities of this general kind. One must read between the lines to come to the disturbing realization that consolation for the sorrowful had been found wanting in Protestant congregations. Apparently it was more available by way of rosary beads or at the foot of a crucifix.

The Protestant reader of these chapters will have some downright uncomfortable moments. Names of contemporary educators and preachers are mentioned, not to their credit; several church colleges are identified and accusations against their shortcomings are specific.

What most disconcerts the Protestant reader, however, is that none of these converts had ever found a firm faith in the reality of God in their pre-Catholic days. Of the quality of Christian education, our pastoral ministry, our worship, and our fellowship this fact speaks volumes! There are many millions who find in Protestant communions more than adequate spiritual nourishment for their souls, but as long as there are others who do not, something can be learned from such records as these.

# Letter to Americans

By Albert Finet

HAVING to some degree a sense of proportion, I am aware of the pretension, even the ridiculousness, of a plain French citizen's writing "to the American people" and thus addressing himself to those in authority in America. It would never have occurred to me to write to Hitler—what would have been the use? And I think it is futile to write to Stalin. His messianism closes his eyes to people as such; and what matter to him are France and Europe—a society he considers decadent—if Slavic communism triumphs? But the very fact of addressing oneself to someone, even if that "someone" means more than one, implies the possibility of a dialogue, an exchange; implies values held in common; implies the same language, or rather that the words we use mean the same thing to both of us. And this is true. When we Frenchmen and Americans speak to each other of liberty and peace, the same concepts underlie our words. All I need for proof is that in the United States it is possible to publish a book like *The Sure Thing* by Merle Miller, the most important and biting satire of the morbid fear of communism that I have read. All I need for proof is the American disarmament after 1945.

### *What France Does and Does Not Understand*

Let us go a step further. Liberty and peace are not propaganda themes for you Americans. You are too young and not subtle enough for that dialectic. Your good will and sincerity in regard to liberty and peace are obvious —as obvious as the clumsiness of your methods. (Now I begin to say unpleasant things. But to say unpleasant things to one's neighbor can be a proof of confidence in him.)

In these matters we understand you—and they are matters that touch the fundamental realities of the so-called Western world. But in many ways we certainly do not understand you.

We do not understand the theology of Mr. Truman, that extraordinary combination of the gospel, spiritualistic ideology and the rights of man which enlists in one crusade the Dalai Lama, Ramakrishna, Reinhold Niebuhr and the Pope. This is very much to be regretted—all the more so because there are obvious ties between French and American Protestantism, feelings of affection and gratitude which are confused, irritated or discouraged by these political-religious fantasies.

### *Further Bafflements*

We do not understand America's strong condemnation of "colonialism." In our own land we do not have the color problem, and we refrain from passing premature judgment on the way in which you are trying to solve it. But it seems to us that your color problem is not unrelated to our "colonial" difficulties—an idea that is confirmed by your compatriots who come here to study the race question.

We do not understand the nervousness of your public opinion, which goes from extreme optimism to a pessimism equally extreme. We do not understand, in regard to her relations with Europe, America's coldness toward France in particular and her friendliness toward certain groups in Germany. We do not understand how a democracy that calls itself Christian can—for all its fine phrases—place material power above all other factors in its appraisal of values.

We balk when we read in your magazines that America must act *alone,* albeit with a "decent regard" for her partners. We appreciate the humor of this formula, but we do not like this way of interpreting the concerted action of the nations. What kind of "decent regard" would America show if Mr. Grotewohl and Mr. Adenauer were to meet in Bishop Dibelius' parish house in Berlin (for the Evangelical Church in Germany is the only place where East and West can meet) to consider the re-establishment of German unity and, no doubt, German neutrality? Would she oppose such a plan as a matter of "defense"?

We do not understand . . . And yet we do understand.

You Americans judge us wrongly. By that I mean that you judge us on the basis of elements which are not representative of France as a whole. Let us leave to one side Montmarte, the Folies Bergère, "Gay Paree." These de-

lude only the people who regret that they cannot find similar amusements in Chicago or New York. But from the fact that one French congressman solicited Marshall plan aid to cover his campaign expenses, are you going to infer that all French congressmen are venal? We do not build jeeps in the American tempo. Is this indication of material poverty a sign that we are morally decadent as well? We air our political scandals, and their exposure leads you to conclude—somewhat too quickly—that all France is rotten. As if you had no scandals of your own—generals, politicians, business magnates who play their little games! Do not judge us by the scum which floats in the wake of all democracy. Totalitarian states hide their scum by means of censorship, the silence of prisons and fear of the police, but it is there nevertheless.

### *Refuse to Consider War*

Do not decide too hastily that our resistance to a spectacular policy of warlike firmness is proof of our defeatism, that we have given up. Certainly there are many elements in the attitude of the French, ranging from the most down-to-earth considerations to the loftiest sentiments. But if you were to put your fingers to the pulse of the working people, you would realize that they refuse to consider another war (and they know what war is) because they think and hope and believe that other means exist to resolve the present critical tension. Refusal to resign oneself to inhuman massacre is always praiseworthy.

Possibly in speaking of my country I see her as I dream she is and paint Frenchmen as I would like them to be. We Frenchmen have such a tendency to disparage ourselves that you will allow me to idealize a little. I have an object in doing so. Why do you not see that by your failure to appreciate France's real character you contribute to its destruction, and that by your refusal to recognize the silent, vital forces of this country you contribute to their disintegration? A whole chapter might be written exposing the ways in which your behavior toward us and toward Europe generally serves as propaganda for your worst enemies and makes them a present of arguments whose weight is so much the greater because it is you who involuntarily furnish them. Your compatriots over here know us and love us, and they understand these facts and sometimes declare them to you, but you believe that Americans who live in France are "contaminated."

### *Moment for Fortitude*

These are serious matters, and some people believe it is better to leave them unsaid. But I believe they must be said, for we are now entering upon a moment of history that calls for vigilance, prudence, courage and steadfastness.

Without you, we French can do nothing to preserve peace and liberty. That is only too certain, and we know it. We are eager to show you our gratitude for the help you have already given us. Yours is the rare example of a country that has risen above its victory. But permit us to tell you, with the humility and perspective given us by a long past, by experience of men and nations and by the wounds caused by war and poverty, that you can do nothing without us, and that your very existence is at stake. We are well aware that your strategists need French soil to carry out their plans. But there is more to it than that. Our contribution in this exchange is not to be measured in square miles, natural frontiers, lines of retreat and dollars. It lies in the realm of imponderables—those hidden factors that historians love to point out in describing a past whose eyes were closed to them. May God open your eyes so that you may see them—before it is too late.

## Nonessentials

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time—so runs a fable either retold or invented by Malcolm Cowley (it's good either way)—there was an Armenian named Joe. He had the finest lamb in all Armenia, with the longest and softest fleece. The lamb was so famous that Joe's wicked neighbors decided to steal it. When he saw them coming, Joe took the lamb in his arms, ran to his cabin and barred the door. He began shooting at the robbers, first from the window on the east, then from the window on the west, then from the east again—but each time he crossed the room, he tripped and fell over the lamb. Finally he opened the door, kicked the lamb outside and went on fighting.

There is a good story to remember in the United States in the year 1951. From where I sit it looks like an accurate picture of a democracy in a war situation. For one of the aspects of becoming a garrison state is a swelling move to throw out of the door the very things that are to be defended as a priceless heritage. Our "American way of life" is threatened, we are endlessly told. Hence we must defend it by throwing away the things which make it most worth defending—respect for individuals, freedom of speech and thought, and the continuing concern for our whole spiritual culture. That is the lamb that is kicked out of the door. Already there is coming into view the same old list of nonessentials. Everything that does not make arms or use arms is a "nonessential"—education, the arts, literature.

The pastor of St. John's-by-the-Gas-Station was telling me the other day in the co-op store, while he was buying one-eighth of a pound of hamburger, of an experience he had in the Second World War. The government had published a list of "essential" occupations to which it would pay some deference. Eager to boost his sagging morale, he tried to find his classification listed. He tried "preacher," "minister" and "pastor"; no luck: not listed. Then his heart leaped up as he beheld the words "pulpit man." "There I am!" he cried. "I am in an essential occupation—the government says so!" But his inflation of spirit was soon punctured by a brutal friend, who explained that "pulpit man" was a technical term for a man who stood on a platform and did something mysterious in a blast furnace. So the pastor rejoined the nonessentials, a sadder and a wiser man.

There are some who think that an essential in keeping a lighthouse is a strong glass protection to shield the light from the gale. There are some who think that an essential in a democracy in a time of war, actual or threatened, is keeping alive the lights which make a country worth defending. But probably they are suspicious characters, or, more probably, Russian spies.

Yours, SIMEON STYLITES.

# FEBRUARY SURVEY OF BOOKS

## Impatient Parson

IF THIS BE RELIGION—. *By Frederick Keller Stamm. John Day Co., $1.75.*

AFTER forty years in the ministry and almost half that long as a widely heard radio preacher, Dr. Stamm turns state's evidence to tell what is wrong with the churches, more particularly with the laymen, and most particularly with some of the "leading laymen" and the official boards of the churches he has served. The church, he says, is interested only in ritual, creeds, increased membership, the machinery of its "programs," institutional success, and money. "It makes no pretense of incorporating into its life the values of Jesus."

Stated thus broadly, this is of course not true. The church does make a pretense of doing that. The most sensitive Christian spirits feel that it does not do it very successfully, and that it does not even try very hard. Only embittered critics and frustrated reformers charge that it is wholly indifferent to these matters. Their indictment has the truth of caricature. With reference to certain specific situations it may not be caricature but may be reasonably realistic description.

The critic has a case. One is reminded of the social, moral and genuinely religious fervor of Dick Sheppard (of St. Martin's-in-the-Fields), who is quoted by Dr. Stamm (p. 81), and the title of whose best known book, *The Impatience of a Parson,* might have served equally well as a title for this one. Dr. Stamm is to be commended for his insistence that the church seek first the Kingdom of God and that it take some chances about the other things being added.

He would have written a better book in support of this thesis if he had not made it, at the same time, a rather querulous defense of his own position in some tense situations in his successive pastorates. An *apologia pro vita sua,* especially in this tone of voice, is not the most convincing argument for practical Christianity embodying the plain and evident principles of Jesus. I have the feeling that I would generally have been on the pastor's side when the battle lines had been drawn up; but at this distance after the events, having read his brief for his side of the case, I would be interested in knowing what the other side had to say.

The exact issues are not always clear. One that seems clear enough was between the pastor's desire to do something for the underprivileged youth who teemed in the neighborhood of the church and the board's determination to add to the endowment fund the money that this would have cost. Earlier (1928) and in another pastorate, trouble arose because the pastor publicly expressed the opinion that opposition to Gov. Smith's candidacy on religious grounds was reprehensible "religious prejudice." "All I had done," he said, "was to make a protest against Protestantism's doing what it roundly condemned Romanism for doing in the days of the Inquisition." That equation between the burning of heretics and a disinclination to put a Roman Catholic into the presidency seems to me (regardless of the merits of the latter) to be about as shallow a piece of thinking as often gets into print. But that was a mere episode.

By and large, Dr. Stamm has been contending that the church ought to be a consecrated community devoted to practicing the principles which Jesus taught and lived —and it isn't. It needs prophets to disturb its complacency.

The prophet himself is exposed to the temptation to overestimate the infallibility of his own judgment as to exactly what the "religion of Jesus" demands in a given situation. He may also fail to recognize his allies, and therefore may underestimate the number of those who are with him on the Lord's side. Elijah under the juniper tree moaned, "I, even I only, am left" (I Kings 19:10), but he soon learned that there were 7,000 more. The prophet of social righteousness who can't see anything in the churches but dogma, cant, conventional respectability and institutional pride, simply hasn't looked around him; but if he doesn't see that the churches have too much of these and too little religion, then he is no prophet.

W. E. GARRISON.

## The Good Life

BASIC CHRISTIAN ETHICS. *By Paul Ramsey. Scribners, $3.75.*

ETHICS AND SOCIETY. *By Melvin Rader. Holt, $4.50.*

THE APPEARANCE of these two notable books in the study of ethics indicates that there may be a recrudescence of interest in ethical theory. This possibility is substantiated by the appearance recently of a third significant book, *An Outline of New Testament Ethics,* by Lindsay Dewar (Westminster Press).

One is strengthened in one's pride for the mental acumen exercised in religious writing when one reads Dr. Ramsey's book. Here is an intellect of the first order utterly dedicated to the Christian interpretation of the good life. If the "cultured despisers" of the Christian religion take up this book and peruse it intelligently, there is no doubt but that they will at least be unable to scoff at what so often they call "sentimental religious nonsense." In fact, the author explicitly states that he writes for "the inquiring" among these despisers, not with a view to converting them to a point of view, but in an effort to increase their understanding. He addresses also those who call themselves Christian, as a part of that continuing conversation among the believers whereby "we commend to one another the bearing Jesus Christ has for our ethical thought and practice."

The basic norm for Christian ethics Dr. Ramsey labels "obedient love." This is the cornerstone of Jesus' teaching about the relationship of God to man and of man to man. The Christian exercising the love of Christ desires to be a Christ to his neighbors, as Luther taught. This obedient love has its root in the covenant love of God for mankind, whence proceed righteousness and true divine justice. The righteousness and justice which men achieve are not due to any virtue inherent in their own choices, but come rather from the measure of God's righteousness. "Whoever imagines that religion adds to ethics only the threat of supernaturally administered punishment has simply never read the Bible," Ramsey writes.

Dr. Ramsey pays attention to eschatological interpretations of Jesus' teachings, recognizing the validity of many of these. However, he cautions against some unwarranted extensions of the eschatological idea, such as one finds in occasional sermons of recent years, as well as in the writings of some of the weightier modern poets. "There has taken place in our time a revival of highly sophisticated and attenuated eschatology; but no amount of reflection upon the running down or explosion of the universe for *physical* reasons, or upon *man's* self-destructive mastery of nuclear physics, comes to the same thing as Jesus' confident expectation that the *living* God would soon, suddenly and catastrophically put an end to the present age." God's final judgment was expected to separate the sheep and goats, he says, whereas "in the crisis of our time, at Bikini, both sheep and goats were killed." That is at once a warning to preachers and literary exhorters to beware of another peril of modernizing Jesus, and a very good example of the writer's own literary art.

Citing original documents of importance in the development of ethical theory, the author expounds at length the meaning of Christian liberty, Christian love, faith, Christian vocation, virtue, and the relation between Christian love and social policies. Appended are excellent suggestions for further exploration by the reader, indicating the author's hope that the book will be used widely as a textbook. It is indeed a fine textbook for the theological student, as well as a comprehensive essay in itself, which will establish Dr. Ramsey as one of the authoritative writers in this field for years to come. This evidently is a first book. One hopes that later on he will write in more palatable form for the "intelligent layman," for whom a good book in basic Christian ethics is highly needed. This is too erudite to serve that purpose. The author is an associate professor of religion in Princeton University.

The second book, by a professor of philosophy in the University of Washington, is wholesome to read alongside Dr. Ramsey's specialized study of Christian ethics. Dr. Rader is not interested primarily in any one brand of ethical theory. His purpose is to set ethical theory in the background of the philosophical spirit—"of the will to see things whole, critically and dispassionately, and to act accordingly." Is he not quite

right in saying that the world needs more of that spirit?

The book contains three main sections: "The Ethics of Laws," "The Ethics of Ideals," and "Social Ideals." With regard to formalistic ethics, he rejects the idea that right action is merely obedience to law. That is an inadequate basis for social action. The ethics of ideals—teleological ethics—holds more promise, for here it appears that the goal is to cultivate a moral economy for individuals and the group, "the universalist standard of maximum welfare."

It is interesting to compare Dr. Rader's succinct summary of Jesus' ethical teaching with Dr. Ramsey's fuller treatment. It is in a sense an unfair comparison. Yet the secular student of ethics perhaps oversimplifies the Christian ethic. We hear again what we have heard very often, "the brotherhood of man under the fatherhood of God," but the preposition "under" signifies that the professor does glimpse the deeper range of Christian insight.

The hope of a better world is wrung by Dr. Rader from his extensive researches into ethical theory. He concludes that even though horrible things may happen to our world in the years ahead, "those who love adventure and desire a better world are not sick. . . . If they keep bright the arrows of desire, they may eventually storm and occupy the citadels of power."

One feature of this book which deserves commendation is a summary of the contents at the end of each of the three long parts. These reviews enable the reader to recapture the thread of the arguments presented in such full array that otherwise one might lose them by the end of each section.

KENDIG BRUBAKER CULLY.

## A Search Rewarded

THE MORAL LIFE AND THE ETHICAL LIFE. *By Eliseo Vivas. University of Chicago Press, $6.00.*

THIS book is described by Arthur H. Child, of the University of Chicago, as "the first really powerful blow against the naturalism that has dominated our philosophy and education for the last half-century." It is indeed a powerful blow, though to call it the first is to forget the work of Lovejoy, Brand Blanshard and others. What makes its attack peculiarly telling and significant, however, is that it is delivered by one who, up to a few years ago, was counted among the brilliant young standard-bearers of the American gospel of naturalism. He was one of the fifteen contributors to that "New Testament" of the movement published in 1944, *Naturalism and the Human Spirit.* In the early years of my stay at Wisconsin (which began in 1937) his was one of the most confident voices in the chorus of young philosophers I found around me who seemed to be shouting, "There is no God, but Dewey is the one true prophet."

Vivas loved an argument, and in those days we sharpened our dialectical weapons on each other. But from 1940 onwards his sensitive spirit and keen intelligence found itself faced by a logic far more powerful than mine—the logic of events. He saw clearly that the moral philosophy of John Dewey has no answer to Hitler and Stalin. Then began his search for an answer, for he realized more keenly than most of his contemporaries that an answer must be found. He left Wisconsin to teach first at the University of Chicago, then at Ohio State. Increasingly, his writings showed his dissatisfaction with contemporary naturalism, but it took him several years to reconstruct his positive philosophy on a new basis. Now, at last, we have the results of his independent thinking on the basic problems of moral philosophy and some related issues. And it is the most trenchant extended critique of contemporary American naturalistic ethical theory that has yet been published.

The book is more than a philosophical argument. It is the testament of a human spirit that has anxiously sought a way of salvation for his own spiritually lost generation—and has found it. Its scholarship is sound and broad. The writer is familiarly at home in every phase of philosophy, psychology, social science and literature relevant to his problem. In particular, he knows the theories he attacks. He knows them from the inside, as a garment his own mind has worn until it has worn them thin. At least he has this inside familiarity with instrumentalism, to which he devotes three chapters. But he also has given fair trial to the other theories which he examines in turn, the interest theory of Santayana and Ralph Barton Perry, the "postulational" theory of Charner Perry and Donald Williams, Freudianism, the "emotive" theory of the positivists, and the modified instrumentalism of C. I. Lewis.

Only the first half of the book is devoted to criticism of other theories. The second half contains Prof. Vivas' own positive reconstruction. This is accomplished by means of a profound and original analysis of the self, in which the author shows that he has learned from Kierkegaard and Augustine as well as from Freud and contemporary psychologists. Both reductionism and the "emergence" theory, in which naturalism today takes refuge, are repudiated as thoroughly unscientific, though the attempt to construct a positive theory of the origin and cosmic status of mind is left over for a later volume that is to deal with problems of religion. The freedom of the moral will is maintained and a firm stand is taken on the objectivity of values.

The distinctive feature of this part of the argument is the distinction between the moral life and the ethical life, which gives its title to the book. These terms are used to mark an important distinction. The moral life is shown to be, at every stage, more than a mere adherence to custom or a pursuit of long-range advantages. It involves recognition of values that belong objectively to the situations faced, a selection and espousal of certain of these values, a capacity for critical reconstruction of the system of espoused values, and a distinctive discernment of the peculiar ethical "fittingness" or "obligatoriness" of certain values which grows in clarity the more it is exercised.

These features, says Vivas, are true of every stage of the genuinely moral life. But what he calls the distinctive "ethical" stage is reached when one of these value objects is recognized as of supreme and distinctive worth. This is personality as such, the personality of any and every human being. And personality is carefully analyzed and defined as the self with its system of espoused values and its consciousness of moral responsibility. This respect of and concern for personality is the Christian "agape." It is the supreme principle of the distinctively "ethical" man; and the recognition of its supremacy is the great and typical contribution of Christianity to our civilization, though not entirely peculiar to the Christian ethos.

There are few points on which I find myself now in disagreement with Prof. Vivas. For the most part these spring from certain differences in the way in which I would distinguish natural from moral values, and intrinsic from instrumental values, and value itself from obligation. There are, I believe, certain valid distinctions here which are not made either by Vivas or by the naturalistic writers he criticizes. Without these distinctions, one who seeks to defend the objectivity of moral obligation finds himself driven to maintain the objectivity of all, or almost all, values. This raises questions concerning their ontological status which Vivas leaves unsolved. It also leads him to deny that values exist only in experience or as something that affects some human experience.

Most people, I think, will agree, on the other hand, with Lewis that "nothing is good except relative to some possible felt goodness." It is the form and quality of conscious life that is intrinsically good or bad. Things and actions have instrumental value because they objectively condition such subjective existence. And moral obligations have objective status because voluntary actions are among those objective conditions. I think, if these distinctions are adopted, a positive ethical theory can be worked out which can be more easily defended from counterattack by the naturalists than that which Prof. Vivas has developed.

A. CAMPBELL GARNETT.

## A German Bishop's Preaching

FÜNFZIG JAHRE IM DIENSTE DER KIRCHE, PREDIGTEN UND REDEN. *By Theophil Wurm. Evangelisches Verlagswerk, Stuttgart, 6.50 DM.*

EIGHTEEN sermons chosen from the fifty years of preaching of Bishop Wurm, from 1889 to New Year 1950, form the contents of this volume. The selection was made by his successor, Bishop Haug of Württemberg, who also adds a *Nachwort.*

Excepting the first sermon, preached by Dr. Wurm when he was a student of theology, the series is expressive and interpretative of the vital social and political issues of the day. There is no hesitancy, no fear of

men in them. In the nazi days the issue is clearly drawn: "We must obey God rather than men." And in the time since the German defeat, the preacher is equally forceful in setting forth the guilt of the victors who had come with professed ideals of democracy and human brotherhood. Always the sermons are Christocentric. All man's will and works must come to the foot of the cross, or Christianity ceases to be the religion of the church. The timeless shines over the world of change and sin in truth and peace. JOHN F. C. GREEN.

## Man's Inner Resources

NEUROSIS AND HUMAN GROWTH. *By Karen Horney. Norton, $3.75.*

KAREN HORNEY is an able spokesman for a revisionist movement in psychoanalysis. With no lack of appreciation for the pioneer work of Freud, there is in this work an alert and progressive recognition that the final word has not yet been spoken on the psychic nature of man, but that new light is possible on the devious and hidden pathways of human desire. In her daily work as a psychoanalyst, Dr. Horney has explored the deeper psychic needs of persons face to face, and has wrestled thoughtfully with their efforts to confront or evade their own impulses, until she has gradually come to the insights which in this volume culminate a developing viewpoint that has been gathering force in earlier writings.

Rejecting the view that man is by nature sinful or ridden by primitive instincts (Freud), the author holds that the moral possibilities of growth arise from the fact that man, by his very nature and of his own accord, strives toward self-realization, in order to develop the values implicit in his given potentialities. As we ourselves become free to grow, we are also free to love and feel concern for other people. The neurotic process is seen as a special form of human development that wastes constructive energies and becomes the antithesis of healthy growth. Owing to inner stresses a person may become alienated from his real self and turn his energies into creating a false idealized self based on a pride system that is harassed by self-contempt. The neurotic search for glory is so entangled with self-hate that whether he takes attitudes of domination or self-effacement, dependence or resignation, his efforts are false solutions that do not heal his inner conflicts, but distort and prevent responsible growth.

Upon discarding Freud's theory of instincts, Horney at first saw the core of neurosis in human relations, but now sees it as a disturbance in one's relation to *self* as well as to others. Neurotic self-idealization is an alienation from the real self like the traditional pact with the devil, in which one is tempted to sell his soul for a false gain and consequently must suffer the tortures of psychic hell in self-hate. Freud depicts the self as a helpless ego, the victim of outer and inner pressures, cut off from spontaneous energies and authentic wishes, which neither makes decisions nor takes responsibility to carry them out, but merely sees that it does not collide too badly with its social environment. Consequently Freud had a pessimistic view of human nature, seeing man as caught between contradictory forces and unable to live out his primitive instinctual drives without wrecking himself and his civilization. On this theory, man is doomed to dissatisfaction whichever way he turns, with no alternative but to suffer or make others suffer.

In the perspective of moral or spiritual values, man's predicament has all the elements of authentic tragedy, yet not because man is a helpless victim of forces beyond his control. Actually man has constructive forces within him as strong as the destructive tendencies that obstruct his creative strivings. While Freud may overlook them, Horney makes them the center of psychoanalytic theory and practice. Man's best energies go into creative and untiring search for truer knowledge, deeper religious experiences, developing moral courage, greater human achievements, and better ways of living together. PAUL E. JOHNSON.

## Self-control Can be Learned

PERSONALITY AND PSYCHOTHERAPY. *By John Dollard and Neal E. Miller. Yale University Press, $6.50.*

IN SEARCH of a general science of behavior, these psychologists at the Yale Institute of Human Relations have found in psychotherapy a window by which to view the dynamic nature of personality. They draw upon three main sources of understanding: psychoanalysis, to reveal the inner struggle of a person with his problems; experimental psychology, to discover the principle of learning; and sociology, to make clear the social conditions for learning conflicts.

Demonstrating that neurotic behavior is learned, they go on to show how therapy is also a learning process. Neurotic misery is real, not imaginary. The neurotic is miserable because he is in conflict, with no language to describe the conflicting forces within him, owing to his learned habits of repression. In therapy the patient finds someone who listens sympathetically, encourages him to express his feelings openly in speech, accepts him without condemnation, and sets for him a graded series of learning experiences. The therapist creates a social situation that is exactly the opposite of the one originally responsible for fearing to talk and think. As the patient talks about frightening topics without being punished, his fears are extinguished and he gains new confidence to use his higher mental processes in labeling, discriminating, foresight, reasoning and planning. But this is not enough without the even more important steps to learning to act reasonably and responsibly in real life. As with the Roman confessional or the Protestant mourner's bench, decisions are tested by carrying them out in the social world among other people.

To pastors who are willing to be physicians of souls, the detailed analysis of these 488 pages will be a rigorous discipline well rewarding the effort to understand how we learn and unlearn our anxious conflicts. Not that anyone learns to be a psychotherapist by reading books, without supervised training and faithful practice; but theory is as indispensable as practice. Somewhat equivalent to meditation and prayer is the activity of self-study, as advocated in chapter 29, to work out one's own problems in a planned period of time set aside to discover repressed tendencies and resolve emotional conflict. A final chapter of special interest to the scientist or preacher is on methods of suppressing troublesome thoughts to get freedom for creative thinking. It is notable in these days of deterministic resignation to see the dignity of man reaffirmed in his psychic ability to exercise self-control and creative thinking.

PAUL E. JOHNSON.

## Publishers' Lenten List

THE Religious Publishers Group of the American Book Publishers Council, Inc., has issued a list of Lenten books for Protestant readers, with brief descriptive comments. The selection was made by Dr. Georgia Harkness. We have put at the head of this list a book of her own, which she could scarcely include but which any other competent compiler of such a list would not have omitted. The list, with this addition, follows:

THROUGH CHRIST OUR LORD. *By Georgia Harkness. Abingdon-Cokesbury, $1.25.* Memorable sayings of Jesus arranged systematically for a five months' study, with a brief comment and a prayer accompanying each passage.

THE GOSPEL IN HYMNS. *By Albert Edward Bailey. Scribners, $6.00.* Interpretative history of over 300 hymns, the times in which they were written and the personality and thought of their authors.

THE BELIEF IN PROGRESS. *By John Baillie. Scribners, $2.75.* The author, a leading theologian, rejects secular progressiveness but sees hope in the spread of the gospel.

HERE I STAND: A LIFE OF MARTIN LUTHER. *By Roland H. Bainton. Abingdon-Cokesbury, $4.75.* The publisher's prize award book for 1950. Vivid, scholarly, well illustrated. *The* life of Luther for years to come.

CHRIST AND COMMUNITY. *By Gilbert A. Beaver. Association Press, $3.00.* Rich experience in Christian fellowship brought to bear upon the practice of community in Jesus Christ under modern conditions.

A FIRM FAITH FOR TODAY. *By Harold A. Bosley. Harper, $3.00.* Clear thinking on great themes of Christian faith, clearly and dynamically expressed.

SO WE BELIEVE, SO WE PRAY. *By George A. Buttrick. Abingdon-Cokesbury, $2.75.* The first part deals with faith in God, Christ, the Holy Spirit, the church, forgiveness of sin and eternal life; the second part is an interpretation of the Lord's Prayer.

ABOUT THE GOSPELS. *By C. H. Dodd. Cambridge, $1.00.* A distinguished scholar

tells simply how the Gospels came to be written and how to understand them.

THE KINGDOM WITHOUT END. *By Robert E. Fitch. Scribners, $2.50.* A philosophy of history which affirms a prophetic biblical faith and indicts current secular ideologies and idolatries.

A LIFE OF JESUS. *By Edgar J. Goodspeed. Harper, $3.00.* A great New Testament scholar, giving the results rather than the processes of his research, presents and interprets the known facts in their historical setting, in a fresh and moving narrative.

MEDITATIONS. *By Toyohiko Kagawa. Harper, $1.25.* Each of these 101 meditations interprets with clear spiritual insight a passage from the New Testament.

THE LION AND THE LAMB. *By Gerald Kennedy. Abingdon-Cokesbury, $2.50.* The "paradoxes of the Christian faith" are treated in thoughtful, trenchant, lively and lifting interpretations of the Christian gospel.

THESE SOUGHT A COUNTRY. *By Kenneth S. Latourette. Harper, $1.75.* A simple and vivid telling of the story of five great missionaries: William Carey, Samuel Mills, J. Hudson Taylor, Timothy Richard and Joseph Hardy Neesima.

THE VALLEY OF THE SHADOW. *By Hanns Lilje. Muhlenberg, $1.25.* The deeply moving story of his own life in a German prison during the war, by the bishop of Hannover, and a witness to the faith that saw him through.

A GOSPEL FOR THE SOCIAL AWAKENING. *Compiled by Benjamin E. Mays. Association Press, $2.00.* An excellent compilation from the writings of Walter Rauschenbusch, bringing fresh acquaintance with an unforgettable personality and with his social gospel that is never outmoded.

THE CLUE TO CHRISTIAN EDUCATION. *By Randolph Crump Miller. Scribners, $2.75.* Urges that Christian education should be grounded on the central convictions of the faith, that theology should be taught to children, and that it can be.

LIVING JOYOUSLY. *By Kirby Page. Rinehart, $1.50.* An anthology of devotional readings, in the succession with those which have taught living triumphantly, courageously, prayerfully and abundantly.

THE HISTORIC FAITH AND A CHANGING WORLD. *By W. Norman Pittenger. Oxford, $2.50.* A survey of dominant theological trends at the present time, and a strong statement of what Christians must believe and what the church must do to meet the situation.

GOD AND THE NATIONS. *Edited by Paul Poling. Doubleday, $2.00.* Five competent authorities discuss the paramount issue, the way to world peace.

THE GOSPEL AND MODERN THOUGHT. *By Alan Richardson. Oxford, $2.00.* Addressed to the reader who wants to know how modern scientific method can be combined with a biblical Christian faith.

PSYCHOTHERAPY AND THE CHRISTIAN VIEW OF MAN. *By David E. Roberts. Scribners, $3.00.* With a knowledge of both, the author establishes a bridge between theology and psychotherapy.

WHITE WITCH DOCTOR. *By Louise A. Stinetorf. Westminster, $3.00.* A remarkable novel of a woman missionary nurse in equatorial Africa.

FAITH CAN MASTER FEAR. *By G. Ernest Thomas. Revell, $2.00.* Tells how Christian faith can dispel many kinds of fear which psychology describes.

A MIGHTY FORTRESS. *By Ernest Fremont Tittle. Harper, $2.50.* Sermons by a great prophetic preacher, with a biographical sketch by Paul Hutchinson.

THE MINISTRY OF JESUS, A DEVOTIONAL STUDY. *By Charles Francis Whiston. Pilgrim Press, $2.00.* Studies, at once critical and devotional, based largely on the Gospel of Mark.

SO SURE OF LIFE. *By Violet Wood. Friendship Press, $2.50.* An account of a life of Christian service in the Tennessee mountains, against the background of a vivid picture of mountaineer life.

## Books in Brief

THE COWHERD AND THE SKY MAIDEN. *(From the Chinese.) By Esther Shephard. Pacific Rim Publishers, 10780 Ridgeview, San Jose, Calif., $4.00.* In this little jewel of a book the author retells an ancient Chinese legend, in fluent and pleasing verse, and adds two or three essays about the sources of this and allied legends, about the nature and form of Chinese poetry, and about some other aspects of Chinese culture. She lays no claim to deep and scholarly expertness in this field, but makes intelligent use of what she has, and it is adequate for the purpose. Two poems are given in Chinese characters with English word-by-character translation. The illustrations are reproduced from Chinese books. The format is cleverly designed and well executed.

THE CHURCHES IN ENGLISH FICTION. *By Andrew L. Drummond. Edgar Backus, Leicester, England, 12/6.* Dr. Drummond will be identified by many readers as the author of *Story of American Protestantism* (reviewed in The Christian Century, Aug. 31, 1949), the best book on religion in America ever written by a Briton. The present work is, to quote from its title page, "a literary and historical study, from the Regency to the present time, of British and American fiction." It may be as well to say at once—to get the only word of faint praise out of the way—that the American section, though excellent in its details, is neither very extensive nor very well balanced. The 15-page chapter on American fiction touches on Margaret Deland, Harold Frederick, James Lane Allen, Sheldon's *In His Steps,* and our Winston Churchill's *The Inside of the Cup,* says the right word about Lewis' *Elmer Gantry* and a good word for Dan Brummitt's *Shoddy,* and ends with a bare mention of Harold Bell Wright and Lloyd Douglas. "The trouble is," says Drummond, "the U.S. has few religious novelists capable of writing adequate Broad Church fiction"—which is true, but it has several as good as most of the English writers mentioned. A further chapter on New England Puritanism lists Hawthorne, Sylvester Judd (1813-53), Harriet Beecher Stowe and Oliver Wendell Holmes, and makes brief mention of two or three more. The strength of the book—and it has great strength—is in its account of the movements in religion and the changes in popular thought about religion in Great Britain in the 19th and 20th centuries and the reflection of these movements and changes in fiction. The author's acquaintance with both aspects of this material is extensive and, so far as this reviewer is capable of judging, accurate. His book will be a valuable acquisition to a shelf of reference books on English literature, with cross reference to the department of modern religious movements and attitudes toward religion.

THE FIVE SCROLLS, A COMMENTARY. *By Israel Bettan. Union of Hebrew Congregations, Cincinnati.* This is a volume in the series, "The Jewish Commentary for Bible Readers." The Scrolls are the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. There are reasons why an interpretation of some of these books by a devout Jewish scholar may have special value. He should, and Dr. Bettan does, offer many insights which will be fresh to the Christian reader. This reviewer has found the sections on Ecclesiastes and Esther particularly interesting. The treatment includes a general introduction to each book and a verse-by-verse commentary.

NATIONALISM AND LANGUAGE REFORM IN CHINA. *By John De Francis. Princeton University Press, $4.00.* The color and tang of an old "natural" language, with its accumulation of illogical idioms and irregularities, in contrast with the slick regularity of artificial languages like Esperanto and Ido, have real values in the transmission of a culture. But the development of linguistic difficulties may reach the point of diminishing returns. Chinese is generally believed to have reached it. Many systems of simplification have been suggested, the earliest of which were proposed by Christian missionaries in the 16th century. Making written Chinese easier to learn would be a help to foreigners who want to learn it, but the important thing is that it would be an advantage to the Chinese. It is a hard language for even the Chinese to learn to read and write, most of them never learn it, and the many dialects are really so many languages, though Mandarin is used by more than all the others combined. There is a definite correlation between language reform on the one hand and social reform and national unity on the other. The two possible ways of reforming the Chinese language are: (1) simplification of literary style, reduction of the number of characters used, and simplification of the forms of the characters; and (2) the substitution of words written in a phonetic alphabet (roman or other, such as a Mandarin alphabet used like the Japanese phonetic *Kana* script) in place of the an-

cient ideographs. The first of these would help, but does not solve the whole problem. Whether Chinese can be romanized is a disputed point. Both nationals and foreigners have tried it in many ways. Harlee Creel thinks it cannot be done so as to make an intelligible system of writing. Mr. De Francis argues that it can. He says that "with a phonetic system of writing a Chinese can write anything he can say and can read anything he can hear" (p. 190). The National Romanized, or *Gwoyeu Romatzyh* (G.R., for short), invented in 1925, has gained much support. Mr. De Francis appears to favor it, though he does not take the role of advocate. He doubts the familiar thesis that the ideographs have been the bond of Chinese unity. His study, which is of the utmost thoroughness, historically and linguistically, will reward a careful reading by professional or amateur Sinologists and by any who are interested in the social and language problems of the Far East.

W. E. G.

# *CORRESPONDENCE*

## 'Love Never Faileth'

SIR: I am much interested in your editorial in The Christian Century for Jan. 10, "Love Never Faileth." I was pastor of Central Union Church, Honolulu, when that church was built and that inscription selected. Ralph Adams Cram of Boston was the architect, and I greatly enjoyed working out many of the details with him.

One day in 1923 he said to me: "I wish you'd select an inscription to go high in the chancel above the central cross. To be of the right proportions, it should contain just 18 letters and spaces." It was a challenging commission, and I later worked it into a sermon on "A Search for an Inscription," later printed in my little book *The New Christian Epic,* now out of print. Briefly stated, my task was to find a short inscription which would fit all the uses to which a church is put. It must be appropriate at Christmas, New Year, Good Friday, Easter and Thanksgiving. It must speak to a strongly interracial community. It must have something to say to a bride walking down the aisle, and also to a group of mourners at a funeral. In times of peace it must interpret the deeper meaning of peace; and, should war arise, it still must have a message appropriate to the Christian gospel. Being in Honolulu, it must accord with the spirit of Hawaii, which is *aloha,* love.

Well, finally I found this text: "Love never faileth"—just 18 letters and spaces, as Mr. Cram had requested!

The text has greatly influenced my life for over a quarter of a century. I was not yet, in 1923, a pacifist. Some of my pacifist friends would probably question whether I am a complete and consistent pacifist today, for I believe in police action and the necessity for international controls. But this text has all the time been pushing me toward Christian pacifism, for I believe its central thesis is true.

"Love never faileth" does not mean, as I see it, that love can never be temporarily frustrated and defeated. The Greek word translated "faileth" is *ekpiptei,* which Thayer's lexicon defines as "to fall powerless, be without effect." Love, *agape,* is an aspect of God's truth which will "never die out" (Goodspeed), which will never give up, which "abideth forever." It never becomes just a pious irrelevancy. It is not a magic formula for inevitable and instantaneous success, however, but is a personal attitude of invincible good will to which, in every situation, the truly Christian soul is resolutely and irrevocably committed.

May the inscription you saw abide for many years to challenge the thoughts and consciences of all who see it—and to inspire many more good editorials in thoughtful journals like The Christian Century.

Altadena, Calif. ALBERT W. PALMER.

## Tanimoto's Visit

SIR: It is good that The Christian Century has taken up the cause of the Hiroshima Peace Center as conceived and now being promoted in this country by Rev. Kiyoshi Tanimoto. The Methodist Board of Missions is justly proud of Kiyoshi Tanimoto as a product of its missionary endeavor, as pastor of the Nagaregawa Church, and as an influential leader of the religious, social and educational life of Hiroshima. He is a worthy representative of Japan, and particularly of the democratic Japan that today is struggling into ascendancy there. He should be heard as widely as possible throughout America while he is here and all who can do so should sponsor and contribute to his efforts to establish the great Peace Center which he envisions.

It is not right or just, however, for The Christian Century in its editorial of Jan. 3, "Let Tanimoto Be Heard," to announce such as the following: "Few congregations have heard his message. No mission boards, denominational or interdenominational, have welcomed him. No missions public relations staff has publicized his presence." These are the facts: Kiyoshi Tanimoto is now in the United States for the second time since the end of hostilities with Japan. He is here now at the invitation of the proponents of the Hiroshima Peace Center. This great undertaking is not an integral and recognized part of the organization and program of the church of which Mr. Tanimoto is pastor and is related only indirectly to the united Church of Christ in Japan.

The Methodist Board of Missions was neither consulted about the present visit nor were we aware of it until just before Tanimoto arrived. We therefore have given no official cognizance or publicity to his presence here now, although we have in no way tried to limit his activities or to close any Methodist or other doors to him or his message. On the other hand, it was the division of foreign missions of the Methodist board which brought Mr. Tanimoto to the U. S. in the autumn of 1948 and in behalf of his church, which we were helping to rebuild, assured him a wide and enthusiastic welcome among the Methodist churches of this country. He was present and spoke at the annual meeting of the Methodist Board of Missions and Church Extension at Buck Hill Falls in December of that year, and throughout that autumn, winter and spring, traveled and spoke widely within our constituency. With the much coveted Advance Fund credit for which we Methodists are much concerned during this quadrennium, opportunity was given for Mr. Tanimoto to receive contributions and offerings for the reconstruction of his church. Over $10,000 have been collected and sent for this purpose to date. This is over and above the total expense of his travel to and while in this country and back again to Japan last spring, all of which came from Methodist sources.

Since the establishment of the Hiroshima Peace Center was never referred for support to us or to the Interboard Committee for Christian Work in Japan through which we and seven other mission boards cooperate with the united Church of Christ in that land, we Methodists have not felt that it was a project which should have priority over the many other large responsibilities to which we are committed there. It may be true, as your editorial opines, that "the Church of Christ in Japan . . . has been so absorbed in its own reorganization and in conserving its own resources that it has had little vision of the larger challenges which confront it." However, it ought also to be said in the same paragraph that this reorganization and revitalization within the framework of the united church has called for the reconstruction of over 200 churches within the past four years, to say nothing of devastated schools, social centers and other institutions. Into these undertakings almost $5 million have been directed by these mission boards since the war. In these interboard budgets and enterprises the Methodists are usually asked for approximately one-fourth, although in many institutions our contributions have exceeded that proportion.

Finally, it ought to be pointed out that there are still several hundred churches to be rebuilt, as well as schools and other facilities; so many indeed that the united church has been obliged to limit to $3,500 the amount of subsidy to which any one church is entitled from this cooperative

budget. Under these circumstances it is not surprising that the Methodist board should feel that at least its minimum obligations had been discharged to the particular church of which Mr. Tanimoto is pastor. It is for these reasons that we have not given widespread publicity or assurance of the denomination's benevolence credit for contributions which might be stimulated by additional itinerating by Mr. Tanimoto within our churches.

In every other respect, we are anxious and willing to cooperate with those who are vitally interested in promoting this "dynamic social and educational program in Hiroshima." We hold Kiyoshi Tanimoto in high regard and wish him well in his great vision and plan.

THOBURN T. BRUMBAUGH,
Associate Secretary.
Division of Foreign Missions,
Board of Missions and Church Extension,
Methodist Church,
New York, N.Y.

## 'Moses Is Nobody' Reprints

SIR: Elizabeth Caraman Payne's exceptionally well written article "Moses Is Nobody" (Jan. 24 issue) strikes at the heart of the problem of the secularization of life. It ought to be made required reading for every member of the Protestant churches in America. It deserves wide distribution, and I hope you will make it possible by means of reprints. Please send me 200 copies.

HARRY K. HOLLAND.
First Presbyterian Church,
Marietta, Ga.

[The above is typical of around 25 letters already received on Mrs. Payne's article. If we get enough others we will be justified in the expense of reprinting. Rate will be $3 a hundred. Please write today.—THE EDITORS.]

## Well, Maybe Second Class

SIR: Your editorial on "U. N. Citizen—First Class" (Jan. 17) is disturbingly reminiscent of the shameless straddling which the Century did so ungracefully in World War II. And as one of your readers since 1934, I do not propose to let this sort of academic confusion go unchallenged.

It is quite true that the U. N. has not failed. But in my opinion, the editor of The Christian Century is failing the United Nations and his Christian readers when he implies that a first-class U. N. citizen is one who sanctions war as a method of the United Nations. The sentence "Every American should be thankful that there was a U. N. to judge our actions as righteous and to point out who the aggressor was," is simply astounding.

This sort of thing goes on: "The U. N. has torn down any moral pretense on the part of the aggressor." Tell that to the homeless Koreans! Tell that to the babies scarred for life by American bombs and fire jelly! Tell that to the conscripted teenagers on both sides of this monstrous aggression for power on one side and profits on the other!

My dear sir, are you a Christian editor speaking for The Christian Century, or are you trying to do what no Christian should do, namely, to choose the lesser of two evils? Rather, why aren't we led to think that a U. N. citizen, first class, is one who would have the U. N. admit *now* that it has been led astray by the illusion of militarism? Why aren't we told that the power of a planeload of CARE packages parachuted to hungry communist children has more power than capitalistic bombs built to stave off unemployment?

Perhaps I am getting rather warm for a Quaker, but don't we really want a Christian century, rather than either an American or a Russian one? Say on, dear friend! We wait with further expectancy!

Whittier, Calif. ED. H. RUNCORN.

[If Mr. Runcorn will tell us where to send funds for a planeload of food for that use, we'll chip in.—THE EDITORS.]

## Fair Appraisal?

SIR: I have read with interest the articles on "Great American Churches." They are excellent and contain interesting information. But it seems to me that you made a serious mistake by your method of selecting the churches—by conducting a poll of 100,000 ministers. Such practice is nothing more or less than a contest, which I feel hurts rather than helps every church in the community except the one chosen as number one on the "Hit Parade" or those receiving honorable mention.

As an attorney, I would like to know how many of the minister judges made a serious study of each church in their area; what information they had available concerning each church; how many of them attended services in each church, heard the choir, listened to the sermon, saw the congregation, talked to the board members, laymen or trustees of each church, reviewed the financial condition or did the many other acts necessary in making a fair and complete appraisal of each church in the area upon which they passed judgment.

Topeka, Kan. ROBERT E. RUSSELL.

## 'Time' Agrees

SIR: Never have I read anything more profound, penetrating and stirring than the article "The Challenge of Communism" by Charles Malik. Here is insight that penetrates beneath the shams of both the East and the West, and in its clear light we see the basic issue of our day and its ultimate solution. What a marvelous beginning for your 1951 series!

ARTHUR M. CRAWFORD.
First Methodist Church,
Dunkirk, N.Y.

[*Time* evidently agrees, for in its Jan. 29 issue it devoted four full columns to Dr. Malik's article.—THE EDITORS.]


READ CHEERFULLY IN LENT

After all, it is supposed to be a season of grace, not a season of gloom. We recommend all three of these books for light Lenten reading, but most of all the first:

**EVERYBODY CALLS ME FATHER**
***by Father X***

Many young priests possess light hearts, but usually you would never know it from anything they write—Father X's lightheartedness runs right off the end of his pen. He takes his priesthood seriously but not himself, nor, as far as we can see, much else. The book is an account of his first five years as a priest: the long-suffering pastor to whom he was assigned as assistant, the parishioners, the boys who were kind but despairing over his notion of baseball. It's the most unaffectedly cheerful book we've read in a long time. $2.25. *Ready on Ash Wednesday.*

**ST. PAUL'S GOSPEL**
***by Msgr. Ronald Knox***

A study of St. Paul's Epistles with the question in mind "How much should we know of Our Lord if the Gospels had never been written and we had only St. Paul's writings to go by?" $1.75. *Ready on Ash Wednesday.*

**FOR GOODNESS' SAKE**
***by William Lawson, S.J.***

The author once asked a class of students if they had noticed how *attractive* goodness is. They said, politely but firmly, "no." Father Lawson was amused, but a little alarmed: he wrote this book to show why the answer ought to have been "yes." $2.25. *Ready February 14th.*

***Order books from your bookstore***

If you would like to know more about these books and the 15 others we are publishing this Spring, ask Christabel MacGill to send you Sheed & Ward's OWN TRUMPET. This is a 12-page paper we bring out every two months or so, containing new and reprinted book reviews, extracts from books, etc. It comes free and postpaid.

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NEW YORK 3

# NEWS of the CHRISTIAN WORLD

## Eight Denominations Represented In Cincinnati Church Union Talks

**Draft Plan of Union Is Presented and Discussed and Returned to Conference on Church Union for Revision—Hope to Present Plan to Denominations Before End of This Year**

*(By Garland Evans Hopkins)*

CINCINNATI, Jan. 24.—Representatives of eight denominations participated in a two-day Convocation on Church Union here, which adjourned this afternoon. At its close the chairman, Bishop Ivan Lee Holt, declared that "the conference is fraught with great difficulties and greater possibilities." Both were revealed in this meeting.

Delegates here represented the following denominations and associations: Congregational Christian, Disciples of Christ, Methodist, African Methodist Episcopal Zion, Colored Methodist Episcopal, Presbyterian, U.S.A., Presbyterian, U.S., Evangelical and Reformed, the International Council of Community Churches and the Association for a United Church.

This convocation consisted of the officially appointed representatives of the denominations to the Conference on Church Union, together with members of denominational commissions concerned with relations with other communions. This group of around 100 people from the participating churches met to consider a draft plan of church union.

In discussions here the plan was thoroughly canvassed and suggestions for its improvement were made. The plan and the improvements were referred to an enlarged drafting committee of the Conference on Church Union. This meeting expressed the hope that a plan of union will be ready for reference to the churches for study and comment by autumn 1951.

*Delegates Hear Morrison*

The convocation began when Charles Clayton Morrison, contributing editor of The Christian Century, gave a devotional address in which he described the ecumenical movement as not simply a matter of the mechanical reconstruction of the church but also a gateway to a larger spiritual life for Protestantism. The Conference on Church Union, he said, is a body seeking to concretize an ecumenical church. He pointed out that the eight denominations present had all together about 17 million communicants, about half of whom belonged to the Methodist Church. "The differences in these denominations are not substantial," he said. "Such differences as do exist are matters of habit, familiarity and nomenclature." He went on to say that the union of the eight denominations would not claim to be the ecumenical church, but it would be an effort to find an ecumenical basis not only for the eight but also for a united church with its gates open to all others.

*Richards Gives Background*

In introducing as the second speaker George W. Richards, Evangelical and Reformed Church leader from Lancaster, Pa., Bishop Holt pointed out that the steps leading to Cincinnati had taken much longer than the three years of the life of the Conference on Church Union, which had come into existence after the Congregational Christian Churches, seconded by the Disciples, had issued an invitation to all churches recognizing each other's ministries and sacraments to join in exploring the possibilities of union. Three men present at the convocation had been present at the first meeting of this kind in Philadelphia in 1920: Dr. Morrison, Dr. Richards and Dr. Joseph A. Vance. These men had been at the forefront of the movement ever since, Bishop Holt said, and were therefore in a unique position to give the convocation the background of the efforts toward church unity over the past 30 years.

After reviewing the history of the movement, Dr. Richards told the delegates that the present cooperative system represented by the World Council, the National Council and community councils of churches was only a halfway measure. "The next step," he said, "must be organic union." Such an organic union, he believed, must be based on a new creedal statement "more nearly true to the teachings of our Lord Jesus Christ than any we now use."

*Draft Plan Presented*

Following these two addresses, Ralph Emerson Lloyd, president of Maryville College, a Presbyterian, U.S.A., school at Maryville, Tenn., and chairman of the drafting committee of the Conference on Church Union, presented the draft plan of union for a united church. This plan will be published next week in The Christian Century.

Reconvening after a luncheon recess, delegates first heard Joseph A. Vance's comments on the plan and then received communications from G. Bromley Oxnam, Methodist bishop of New York, and from the commission on interchurch relations and Christian unity of the Congregational Christian Churches. Dr. Vance, who has long spearheaded the movement for unity in the Presbyterian Church, U.S.A., told the convocation that other plans for union had failed because they had tried to be too inclusive. He believed this plan had escaped that pitfall. It would succeed because "it is not to be built around a creedal statement but around an experience of Jesus Christ," he said.

*Oxnam Letter Read*

Bishop Oxnam reacted to the plan in quite a different vein. On his way to Europe to attend a meeting of the executive committee of the World Council of Churches, he wrote that the plan as drafted "does not offer the churches as much as the National Council of Churches." He described the plan as essentially congregational and believed it "patently wrong to say" that the plan will occasion no fundamental changes in structure and procedure on the part of any of the uniting churches.

*Principle of Plurality*

Charles C. Merrill of Cambridge, Mass., chairman of the Congregational Christian commission, presented a memorandum from that body calling for amplification of the draft plan to include further specifications of relationships and authority. The memorandum also urged that the plan be revised to allow the continued existence of the basic values and contributions of the uniting denominations. If the plan were so amplified, "it would carry through to higher levels of church organization the same basic values to which recognition is already given

*(Continued on page 191)*

## Seek Bilingual Schools

**French-Speaking Canadian Protestants Call Attention to Handicaps**

MONTREAL, Jan. 19.—Members of the French Protestant Forum, a newly formed organization of French-speaking Canadian Protestants, recently adopted a resolution establishing a committee of inquiry on French Protestant schools within the island of Montreal. French-speaking Protestants in Quebec are faced with the problem of insuring adequate bilingual education for their children, since Protestant schools in the province are English-speaking, and all the French-speaking schools, except for a few Protestant mission institutions, are Roman Catholic. In a surprise appearance before the forum, Sen. T. D. Bouchard stated that while he is a Roman Catholic, he makes a distinction between religion and clericalism; he considers clericalism a denial of religion. Sen. Bouchard said he regretted that some Roman Catholics have narrowed, even "nationalized," their faith. This course of action, he claimed, "gave the Catholics in England a perfect excuse for nationalizing their religion" when they formed the Church of England. He urged that a "neutral" school board be set up for Quebec. The province is now served by Roman Catholic and Protestant sections under the department of education.

**Acquit Jehovah's Witness In Libel Suit**

By a 5-4 decision, the Supreme Court of Canada recently acquitted Aimé Boucher of St. Joseph de Beauce, Que., of a charge of seditious libel arising out of the distribution of a Jehovah's Witness pamphlet. The case has been fought through the courts since 1946, when Boucher was arrested for distributing the booklet entitled *Quebec's Burning Hate for God and Freedom is the Shame of all Canada.* He had previously lost in the Quebec appeal court by a 3-2 decision. Five of the Supreme Court judges have now ruled that the pamphlet contains no seditious libel and that Boucher should be acquitted. Four judges are in favor of a new trial. Some 700 cases pending before courts in this province may be affected by the Supreme Court decision, since certain principles regarding freedom of speech and

freedom of the press were expressed by the majority judgment. Some municipalities had withdrawn charges made against Witnesses after arrests.

**Discuss Problems of World Aviation**

The International Civil Aviation Organization is taking a recess from its council sessions in the new headquarters building here. It will resume its meetings at the end of January. Representatives of 20 nations, from India to South America, have been discussing aviation problems here for the past three months. Spain is once again a member of the I.C.A.O.

**And So Forth**

Lynn Harold Hough, formerly dean of Drew Theological Seminary, Madison, N. J., was the preacher at the 120th anniversary services of Dominion United Church, Ottawa.

Charles Maclean, Presbyterian minister at Lachute, Que., has left his pulpit to enter the Canadian navy as a chaplain.

Wilfred F. Butcher of Fort Erie, Ont., has been inducted as minister of historic St. Andrew's Presbyterian Church, Quebec city. The church is 140 years old.

At its annual meeting this month, the Quebec auxiliary Bible society, of which R. R. Nicholson of Quebec city is president, reported the best financial returns of its 115-year history.

In the Montreal suburb of Ville St. Laurent, the United church has added an extension to its building, the Anglican church is preparing to do so, and the Presbyterian church has started services under the leadership of Prof. Richard Mumma, who lives in the new housing development in the area. DeCourcy H. Rayner.

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**Methodists Plan Major Revivals in 1951**

At its annual meeting Jan. 9-11 in Denver, the Methodist Board of Evangelism announced that during 1951 it will sponsor 20 major revivals throughout the nation. They will be organized on a metropolitan or statewide basis. In addition, a special mission was planned for Cuba Feb. 1-10, with 50 American ministers participating and paying their own expenses. Expansion of the board's program came as the result of the success of eight special evangelistic missions held last fall, during which 45,339 new members were added to the church.

**UNESCO Lists Opportunities For Study Abroad**

More than 30,600 opportunities for foreign study are listed in UNESCO's new edition of *Study Abroad,* international handbook of fellowships, scholarships and study grants. Awards for study are available from donors in 54 countries. Around one-third of the opportunities are designed for U.S. citizens who wish to study abroad; the rest are for foreign students wishing to study in this country. Opportunities for study in the U.S. number 12,750. Of these 1,600 are granted by colleges and universities and 2,250 by educational foundations and private organizations. The rest are made possible through the department of state. Copies of the handbook may be obtained at $1.25 each from the Columbia University Press, 2960 Broadway, New York city.


# *Deep Is The Hunger*

**by Howard Thurman.** "To read Howard Thurman's *Deep Is the Hunger* is to spend a day with a man who is completely alive. One reads these meditations thirstily but with long pauses, proof enough that the text actually is in the mood of meditation rather than clever commentary. The talk in this book has the quality of three-way conversation, Thurman, God, and the reader, remarking on the remarkable—with pauses."—Margueritte Harmon Bro **$2.50**

# *The Best of Dick Sheppard*

**Edited and with an introduction by Halford E. Luccock.** Here are letters, talks, sermons, articles from the pen and from the heart of the famous H. R. L. "Dick" Sheppard. This book takes the place of a number of compilations in England and brings to American readers the essence of a man they know by reputation and now can know directly. Dr. Luccock has written a biographical sketch and appreciation as a preface. **$2.50**

# *The Pendle Hill Reader*

**Edited by Herrymon Maurer. With an introduction by Elton Trueblood.** Here is brought together some very pertinent and interesting material on the spiritual life which has heretofore been available only in pamphlet form. The authors vary from Arnold Toynbee, famous historian, to Emil Fuchs, a little-known professor of theology in Germany. Rufus Jones and Thomas Kelly have outstanding material which has never before appeared in book form. Douglas Steere, Howard Brinton, Gilbert Kilpack and Dora Willson are the other contributors. **$2.75**

# *Start Where You Are*

**by Arnold H. Lowe.** "These are not laborious sermons, nor are the illustrations trite; rather are they clear, moving, vivid, poignant pictures, well organized, and filled with a note around which a life can be integrated for adventurous Christian living."—Thomas S. Kepler **$2.00**

# *A Mighty Fortress*

**by Ernest Fremont Tittle. With a foreword by Paul Hutchinson.** "Reading these sermons brings back the vigor of his personality, the unfailing courage of his words, and his generous imagination. Here is something for men and women in a world deeply troubled, and here is something for men and women who must within themselves come to terms with life."—Arnold H. Lowe **$2.50**

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*Non-commercial pamphlet*

# AUTHORITY OF THE BIBLE

**By Louis Wallis**
(Reprinted from the Episcopalian "Witness")

•

A religion of individual salvation and personal comfort is necessarily selfish and without full Biblical authority.

Religious individualism has been associated with suppression of the God-centered history behind the Bible: Israel never conquered Canaan, but simply infiltrated Canaan; so that the Hebrew nation arose at the point of contact between two parent-races.

•

Incongruous usages of parent-races gave rise to prophetic struggle between Jehovism and Baalism, which passed into conflict between God and Mammon, reaching its climax in the Crucifixion symbolizing both individual and social salvation.

Progressive theological training and secular scientific research have been and are now overcoming reactionary religious individualism. But a successful fight against communism demands a social sense of God, based upon objective history, such as we find in Hebrew prophets and Synoptic Gospels.

•

Church members may well ask their pastors why the real history behind the Bible has been kept from the religious public. If you are a pastor, you may pertinently raise this question in a letter to your divinity professor. All religious leaders are helping to keep the moral forces alive in a difficult situation and are worthy of high regard. Do not criticise, but investigate. Start an adult Bible class.

•

Clergymen, academic and lay teachers of Bible showing great interest in this pamphlet. Sixteen closely printed pages. Production cost reduced to about seven cents. First class postage, three cents. Offer to send pamphlet free is withdrawn. You can wrap a ten cent piece in envelope with your name and address. L. Wallis, Box 73, Forest Hills, Long Island, New York.

# Floods Damage Church Property

**Surprisingly Few California Parishes Suffer Really Serious Losses—Russian Baptists Arrive**

SAN FRANCISCO, Jan. 22.—In the recent northern California floods, the churches escaped with surprisingly few disasters. The Marysville Linda Baptist Church suffered more direct damage than did any other church so far reported. Carpets, pews, hymnbooks and other possessions were damaged beyond repair. Water stood so high in the sanctuary that even the organ was left in bad condition. The parsonage owned by the new Sierra Arden Community Church (Congregational) in Sacramento was twice flooded, once to a depth of four feet. The Congregational conference sent an appeal throughout the state for aid to this parish. It asked for funds to help repair the parsonage and replace furnishings, and to supplement the regular church budget, since the losses suffered by 30 families of the congregation mean that many pledges cannot be met. Funds will also be used to give direct aid to the stricken families.

**Russian Displaced Persons Join Baptist Churches**

The Russian Baptists of California have increased their membership by 57 from among the 615 displaced persons who arrived in San Francisco Nov. 30 from Samar in the Philippines. Nineteen joined the congregation at Bright, six went to Kerman and two to Coalinga. Thirty others will be distributed among Russian Baptist churches in northern California. These displaced persons made the "ice march" across Siberia after the Bolshevik revolution, and lived in China until 1949, when they were evacuated to Samar.

**Baptist News**

Eight Baptist churches in the Richmond area united in an evangelistic crusade Dec. 31-Jan. 14 under the leadership of John Lavender. . . . Lay organizations of First, Lakeshore and Lakeside Baptist churches in Oakland sponsored a "Jim Brougher" Christmas dinner Dec. 14. The speaker was J. Whitcomb Brougher, Sr., formerly pastor of First Baptist Church, Oakland, and more recently minister at Tremont Temple, Boston. Dr. Brougher's subject: "The Art of Living Peaceably Together." . . . Dean Ralph E. Knudsen of Berkeley Baptist Divinity School is to take a leave during the spring semester. He plans to fly directly to Palestine, then visit Greece, Italy, Switzerland, Germany, France and Great Britain, returning in time for May commencement. . . . First Baptist Church, Sacramento, observed its centenary Nov. 19 with a pageant depicting 100 years of Baptist activity in the city. Osgood Wheeler was the first pastor; Ralph M. Johnson occupies the pulpit as the church starts its second century.

**Protestant Episcopal News**

The Protestant Episcopal National Council has closed its office at 83 McAllister St. here. It will maintain a depository for its publications at the diocesan house; pending further arrangements, other functions of the council here will be administered by Bishop Block. . . . Bryan Green, rector from Birmingham, England, preached to overflow crowds at the Episcopal cathedral here during the eight-day mission he conducted for the diocese of California. He also preached to large numbers of students on the campuses of the state university, Mills and San Francisco State colleges and Leland Stanford University. . . . John D. Lee, formerly canon of Grace Cathedral and now vicar of St. Andrew's Mission, Ben Lomond, has accepted an invitation to deliver the M. Dwight Johnson memorial lectures in church history at Seabury-Western Theological Seminary, Evanston, Ill., Feb. 12-13. . . . "Quiet days" for the clergy of the Protestant Episcopal missionary district of Utah were conducted Dec. 4-5 by Eric Jackson, rector of Holy Trinity Church, Menlo Park. . . . Frank E. Hinckley, lecturer in international law at the University of California and a prominent Episcopal layman, died Oct. 29.

**Name New Dean of Church Divinity School**

Sherman Eldridge Johnson, professor of New Testament literature and interpretation at Episcopal Theological School, Cambridge, Mass., has accepted the call to become dean of Church Divinity School of the Pacific, Berkeley. He succeeds Henry H. Shires, who was recently elected suffragan bishop of the diocese of California. A graduate of Northwestern University and Seabury-Western Theological Seminary, with the Ph. D. degree from the University of Chicago, the new dean is the author of several books.

**And So Forth**

Toyohiko Kagawa spoke to crowded meetings in San Francisco, Berkeley, Stockton and San Anselmo early in December. The meeting in Berkeley was sponsored by the Earl Lectures Foundation. At Stockton, Dr. Kagawa addressed a special assembly of students at the College of the Pacific.

At the fifth annual religious radio workshop sponsored by the Protestant Radio Commission, the Sacramento council of churches was cited for its "Invitation to Church" program over station KFB, and San Francisco Theological Seminary at San Anselmo for its "Headlines Around the World," over station KTIM.

The local Congregational conference has transformed its town and country commission into a church development committee which will have primary responsibility for advising the conference on "marginal" churches—both rural and urban—of which there are about 30 in the conference.

Haroutune A. Karozian, pastor of Calvary Armenian Church here, died Nov. 12. Born in Sivas in Asia Minor, Mr. Karozian came to the U.S. in 1906.

On Dec. 10 the ministers of Fresno county organized what the *Church at Work* says is perhaps the first association of rural ministers in America. Paul Kurtz of Reedley is president. W. EDGAR GREGORY.

**Broadcast to Yugoslavia Brings Flood of Letters**

Some 500 letters came from Yugoslavia to National Lutheran Council headquarters

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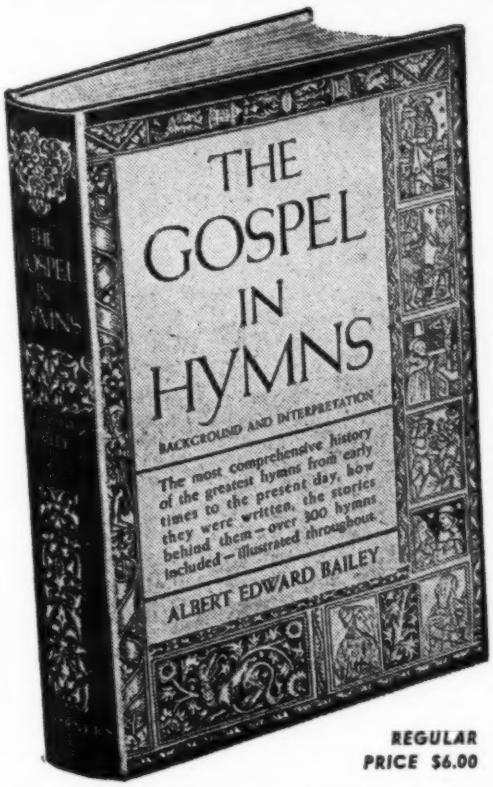
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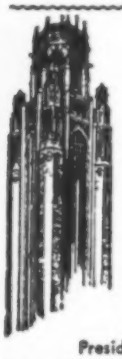
in New York as the result of a broadcast by Louis Sanjek, native of Yugoslavia now on the N.L.C. staff, on the Voice of America program Dec. 6. Writers explained the need for relief in drought-stricken Yugoslavia, and reported that attendance at Lutheran church services is growing rapidly in that country.

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# Uphold Law on Released Time

**New York Appellate Court Decides 3-2 that Present Plan Is Constitutional—Withdraw Missionaries**

NEW YORK, Jan. 24.—By a 3-2 decision, the appellate division of the New York state supreme court this week upheld the constitutionality of the state's released time law for religious education of children. While the decision was hailed as a victory by religious leaders, the minority opinion clearly showed the trend of reasoning of some jurists and spurred the hopes of the opposition for securing a reversal in the higher courts. The attorney for the petitioners says the case will now be taken to the state court of appeals and, if necessary, to the federal Supreme Court. The minority opinion held that the program is in violation of the constitutional requirement for separation of church and state. "The elements of the program operated in Champaign, Ill., are factually different from those in the New York city program, . . . but the difference in facts requires no different holding," it stated. "The New York city program is void in that it is integrated with the state's compulsory education system, which assists the program of religious instruction carried on by separate religious sects." The majority opinion held that the petitioners "failed to allege facts sufficient to establish any invasion of their constitutional rights by the adoption of the regulations complained of, or the operation thereunder of the released time program."

### Establish Audiovisual Center At Union Seminary

A grant of $165,000 from the Davella Mills foundation will make possible the construction and equipment of an audiovisual center at Union Theological Seminary, Pres. Henry P. Van Dusen announced this week. The new center will occupy the ground floor of five-story Auburn hall, now under construction. It will comprise a theater equipped for choral work, a studio for recordings and reproductions, radio control rooms, record "listening" rooms, a preaching studio, and record and film libraries. The latest electronic and visual equipment will be used. It is expected that in time the library will become a repository for all films, filmstrips, records and related material designed to serve the churches of America.

### Explains Withdrawal of China Missionaries

Rowland Cross, Far East secretary of the National Council of Churches' division of missions, says that large-scale withdrawals of American missionaries from China are in prospect for this year, but should not be construed as the end of Christian work in that country. "On the contrary, the Chinese Christian church shows remarkable signs of vigor and in some places its membership is on the increase," he declares. Of the 2,000 American Protestant missionaries in China two years ago, only about 500 remain. The continued withdrawals, according to Mr. Cross, are made necessary partly because of restrictive measures imposed by the Communists, "of which the freeze of American funds and the government's taking custody of American property are the most recent examples." A more important reason, he says, is the advice given by Chinese Christians to foreign missionaries. The Chinese now admit that the presence of such missionaries, particularly Americans, "might lead to undesirable consequences." Up to three weeks ago, they had voiced the hope that "joint partnership" might continue. As an example of the changed attitude, Mr. Cross points to the letter Methodist Bishop Z. T. Kaung of Peking wrote to missionaries in his conference, advising them that "in the interests of harmony it is best for you to apply for exit visas." Two years ago American Protestant missions owned property in China valued at more than $27 million, and were operating 13 colleges and universities worth $12 million, hundreds of primary and secondary schools, over 200 hospitals and hundreds of leprosariums, dispensaries, and social and philanthropic institutions.

### C. E. Wilson Receives 'Religion In American Life' Plaque

At a luncheon addressed by Ralph W. Sockman here recently, Religion in American Life, nationwide movement which annually emphasizes the importance of religion and urges people to attend and support the churches of their choice, presented a citation to Charles E. Wilson, director of defense mobilization, for his leadership in the 1950 campaign. Summarizing the November program, Robert W. Boggs, coordinator, said that American business and the advertising industry had contributed to the effort advertising worth $4 million.

### Ministers Study Service to Industrial Community

The Presbyterian institute of industrial relations opened its seventh annual session at Labor Temple here this month with 15 ministers enrolled. During the three-week seminar the ministers will study American industry and the industrial community and consider how church programs may be established to meet the needs of urban wage earners. They will visit factories and talk with manufacturers and labor leaders. The program, set up six years ago by the Presbyterian, U.S.A., Board of National Missions, is the only Protestant institution devoted exclusively to educating churchmen for leadership in the industrial community.

### And So Forth

The Brooklyn division of the Protestant council of New York is assisting in promoting a home visitation campaign for evangelism in the borough from last Saturday through Thursday. Seventy-five churches are cooperating. Specialists from various denominations are assigned to nine sections of the borough to instruct workers in solicitation of new members for the different congregations.

Bronze plaques in memory of William G. Ivie and A. Hamilton Nesbitt, founders of the St. George Association, were dedicated Sunday at Biblical Seminary. Ivie, an Episcopal rector, and Nesbitt, a Methodist pastor, were for many years chaplains for the New York police and fire departments. The association, composed of Protestant employees in city departments, has since spread to other cities. J. HENRY CARPENTER.

# State Handicaps Church Programs

**East German Ministers Can Carry on Pastoral Duties, but Rulings Prevent Normal Activity**

EAST GERMANY, Jan. 15.—While Protestant ministers in East Germany are permitted to carry on their regular pastoral work, many difficulties arise to hamper their activities and those of their congregations. For instance, in Saxony letters written to state officials by church authorities are often unanswered, or are answered too late to be of service. Recently, programs for church concerts and for Bible weeks could not be printed because they had not been "licensed." In many cases, church meetings of various types are prohibited because they have not been classified by the police as "religious." Not long ago police refused permission for a large district Christian youth meeting. Church officials in Saxony have found it very difficult to get interzonal passports so they can attend meetings or conferences held in the western zones by their own Evangelical Church in Germany. And E.K.D. pastors in the west who wish to make temporary visits in order to help relieve the severe shortage of ministers here are refused the necessary state permission. In a letter which leading church officials wrote recently to the premier of Saxony-Anhalt appears this statement: "We cannot force you and your fellow party members to become Christians, and we do not want to do so, but we ask you not to force us who are Christians to become Marxists, or to act as if we were."

### East German Finds West 'Bourgeois'

The reasons many East Germans wish to leave for the western zones are obvious. For one thing, conditions there seem to be easier for devout Christians. And yet it would appear that in the west too one finds difficulties, though perhaps not of the same kind. In a recent letter home, a high school graduate who fled from here to West Germany complained about the "bourgeois character" of the social and cultural life there, which reminded him of prewar times. He said he felt that the people in the west had forgotten too quickly, or were trying to forget, the tragic situation of the German people and of all Europe—indeed of Western civilization. "Believe me, if I had a chance to return I would do so without hesitation," he wrote. "For one accustomed to breathe the clear though sometimes very cold air of the heights, it is difficult to live in the atmosphere of satiation typical of the lower regions."

### Word of God Found in Temporary Church

*Guests at God's Table* is the title of a booklet by Johannes Jaenicke, who was minister of a German congregation in East Prussia and now holds a high church office in Halle. Pastor Jaenicke describes the life of his congregation, one of the few temporarily permitted to carry on after the majority were forced to disband right after 1945. "We were a congregation," he writes. "What we had in common was the distress of being human. And yet we were as different as could be—Evangelicals, Baptists, Methodists, Catholics who had lost their pastors, people who had no religion at all, former freethinkers and Communists, those who had been enemies of the church in nazi times. Occasionally we discussed the differences in kinds of religion, but that did not matter much. More significant was the experience we had of being burdened by the same sorrows of living and dying, drawn as guests to the table of God. . . . In the summer of 1945 we came together in a brickyard, later in a Baptist chapel. Like Abraham we built altars to the Lord in various places. . . . We had no bell, organ, benches or pulpit. . . . The main thing was that the word of God became a power, as we had never known it could. Old enemies of the church confessed with great emotion that they could now grasp the meaning of their lives, and expressed their sorrow and repentance for the years they had wasted."

### Poetic Drama Relates Suffering Of Former Soldier

*"Draussen vor der Tür"* ("Outside the Door"), a play relating the story of a soldier who returns home to find life hard, has been enthusiastically received not only by those fortunate enough to see it acted in one of the German or foreign theaters but also by those who read it in book form and were overwhelmed by the poetic force of the lines. The play is the work of Wolfgang Borchert, who died in Switzerland before he could witness the first performance of his play in Hamburg. Still in his twenties, he had gone to Switzerland in the hope of recovering from the illness brought on by war service and captivity. In the play, Borchert, who was more than a psychologist, tried to probe the meaning of historic events. He posed the question: "What is war?" without being able to answer. The suffering of Beckmann, the principal character, evidently reflects that of the author.

### And So Forth

A number of speeches and sermons which Theophil Wurm, bishop of Württemberg and "first man" in German Protestantism until Bishop Dibelius assumed leadership, delivered from his days as a theological student in Tübingen in 1889 until he retired after the recent war were recently published by Evangelisches Verlagswerk, Stuttgart. Bishop Wurm is now past 80 years of age. [See review on p. 175.]

Many chairs on the theological faculties of East Germany (Berlin, Leipzig, Halle, Jena, Greifswald and Rostock) are vacant because there are no professors to be called to them. There is also a shortage of assistants and instructors.

Rumor has it that state authorities in East Germany are planning to sponsor "church elections" in which political influence will be strong. These would parallel the regular regional church elections, in which for the first time since the war congregations will have a chance to vote for the men and women who will represent them in the presbyteries.

In Berlin last year there were only about half as many divorces as marriages, as compared to 1948, when there were 16,000 divorces and 20,000 marriages. There has been a heavy increase in venereal disease.

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*NOTE: Knowing that the Selector's modesty would prevent her from including her own book in this list, the Lenten List Committee of the Religious Publishers Group suggests a work by Dr. Georgia Harkness as especially appropriate reading for the Lenten season.*

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# Syracuse Fights New Race Track

**Statewide Interest Is Aroused by the Efforts of Civic, Church Groups to Prevent Enterprise**

SYRACUSE, N. Y., Jan. 23.—Statewide interest has been aroused by the fight in Syracuse to prevent the licensing of the harness racing track for parimutuel betting now under construction a few miles from the city. Licensing power is vested in the state harness racing commission, which conducted a hearing in Syracuse attended by an estimated 800 persons. The hearing lasted eight hours in a tense atmosphere. The civic committee opposing the license gave an effective presentation under the direction of its counsel, William J. Johnson. The chamber of commerce, the manufacturers' association, the federation of women's clubs and a long list of other organizations, in addition to the council of churches, have united in the opposition. A bill has now been introduced in the state legislature to provide county local option on such matters as race track licensing. Officers of the corporation seeking the license are influential Republican political leaders. Decision on the license is not expected for several months.

### Says Korean Christian Church Will Continue

There is little indication that the United Nations forces will be able to hold on for long in Korea, but the Christian church is there to stay and has already demonstrated it has the faith and courage to live under persecution, John Coventry Smith of the Presbyterian, U.S.A., Board of Foreign Missions declared in a Sunday vesper address at First Presbyterian Church, Buffalo. Dr. Smith, who visited Korea last fall and formerly spent over 12 years in missionary service in the Orient, believes the reason for the Communists' hold on China is not military strength but the fact that the people were ready for a change and no other change was offered them. He urged that Christians in America back their missionaries by putting their own house in order. Our racial prejudice has often spoken louder than our Bill of Rights, he said, and our materialism louder than our Christian principles.

### Sees Chaos if Independent Colleges Fail

If voluntary support of higher education should fail, other aspects of the free enterprise system would certainly be weakened, said Oliver C. Carmichael, chairman of the board of trustees of the State University of New York, at a civic dinner in Buffalo in honor of Thomas R. McConnell on the eve of his inauguration as chancellor of the University of Buffalo. Dr. Carmichael suggested that the most fruitful investment in American democracy that business and industry can make is in contributions to help preserve the independent colleges and universities of the nation.

### Clemens Retires as State Council Secretary

At the annual meeting of the state council of churches in Albany, tribute was paid to Wilbur T. Clemens for his 16 years of service as general secretary. Dr. Clemens has resigned because of ill health, but will remain a member of the council staff in charge of relationships with the Charlton Farm School. Kenneth A. Roadarmel has succeeded him as general secretary. The council has decided to move its headquarters from Albany to Syracuse in order that it may be more centrally located. Paul M. Schroeder, pastor of Salem Evangelical and Reformed Church of Rochester, was re-elected president. On the evening preceding the annual meeting, the council entertained members of the state legislature at a dinner in Trinity Methodist Church.

### Urge Reform of Correctional System for Boys

A sweeping reorganization of the state's correctional system for dealing with youthful male offenders has been proposed by the Community Service Society of New York. A survey of the correctional systems in New York, New Jersey and California, conducted under the direction of Leonard V. Harrison, former New York city welfare commissioner, found that New York's system compared unfavorably with those of the other two states. The society's report contended that the number of young men who repeat crimes and are returned to reformatories and prisons indicates that the state is failing to do a satisfactory job of rehabilitation. The report praised the work done at the reception center at the Elmira reformatory, but says the state correction department does not have on its staff persons with the proper skills to produce best results.

### And So Forth

At its annual meeting the First Unitarian Church of Buffalo tabled a resolution to withdraw from the council of churches of Buffalo and Erie county if that body approves "the evangelical statement of purpose" of the National Council of Churches. Directors of the council have recommended that the statement be approved and "co-operating membership" be offered churches which cannot conscientiously accept it.

After protest by Cardinal Spellman, the state board of regents, whose moving picture division had already licensed "The Miracle," produced in Italy by Roberto Rossellini, ordered the American distributors to show cause why the film should not be banned from the state. A public hearing will be held.

The Syracuse federation of women's clubs has formally requested Gov. Dewey to reform the state race track betting laws to provide greater protection for communities which are opposed to commercialized gambling and parimutuel race tracks.

Bertrand J. Gulnerich, Catholic priest who is president of the Rotary club in the village of Elba, told his fellow members he would continue as president unless he received specific instructions from his bishop to resign. WALTER D. CAVERT.

### L.W.F. to Help Resettle Refugees in Canada

Under the direction of Clifton L. Monk of Winnipeg, the Canadian committee of Lutheran World Relief will undertake to resettle from 600 to 800 refugee families in Canada during 1951. The International Refugee Organization will cooperate in the venture.

# Call Land Reform Answer to Huks

**Philippine Church Federation Report Is Played Up in Press—Ideologies Debated at 'Y' Conference**

MANILA, Jan. 2.—In its Christmas Day issue the *Manila Bulletin* gave emphasis to the statement of Cornelio M. Ferrer, director of the Philippine Federation of Christian Churches' rural church department, that land reform is the means to immunize the islands against "Communist bacteria." (See The Christian Century for Jan. 10, p. 56.) Reporting on a trip to the two Philippine provinces where the Hukbalahaps are in control, Mr. Ferrer said: "Seventy per cent of the people are landless. . . . The majority of the half-million tenants have been tenants always, like their parents and grandparents before them. Our Christian conscience should support the idea of widespread landownership. . . . Very few of the tenants can afford to educate their children beyond the elementary grades. The Huks draw their manpower from this group. Those who escape conscription flock to the city to join the increasing numbers of unemployed city dwellers." Mr. Ferrer urged the use of democratic principles of freedom to establish landless peasants on the land and to abolish the exploitation of man by man. "We need drastic land reforms if we are to have a healthy democracy," he declared.

### Appeal to Huks to Cease Ways of Violence

In their Christmas messages, both Pres. Quirino and American Ambassador Myron M. Cowen referred to the Huk problem. Said Quirino: "To our misguided brothers and sisters who have resorted to violence and the life of the outlaw, may the spirit of Christmas touch them and bring them back to the ways of peace and constructive dedication." Writing from America, Ambassador Cowen said: "I would appeal to that small minority in the Philippines—which by its actions is attempting to undo the will of the majority—to examine its conscience and thereafter to join in peaceful cooperation with the majority. . . . I have great hope that all Filipinos will get together around their elected government, whether they are followers or opposers, to build a better, stronger Philippines. This would . . . give the entire world confidence and assurance. . . ."

### Japanese P.O.W.'s Grateful For Church Workers' Service

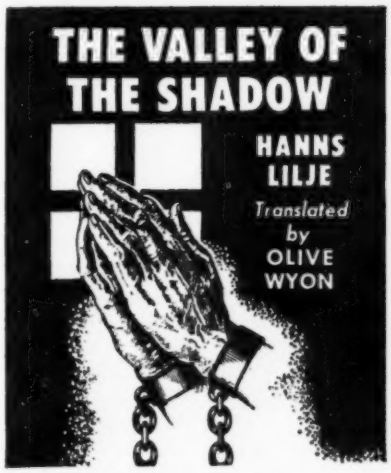
To the Filipino and American church workers who visit their cells on Sunday afternoons, 50 of the 168 Japanese prisoners of war still held at the new Bilibid prison near Manila sent the following hand-written greeting at Christmastime: "Grateful for the abiding peace in our souls through Christ who came to this world to save us, we send Christmas and New Year's greetings and heartfelt gratitude for your incessant prayers and kind works. The sixth Christmas after the close of the Second World War is most critical. We are happy this Christmas to have in our souls the heartening cry you have brought us: 'Fear not, behold, unto you is born this day a savior which is Christ the Lord.' How can we express our profound appreciation of your great kindness despite the bitter feelings in the Philippines against us? Unworthy though we be, we pray for our new life in Christ Jesus. May the Lord abide with you and with us."

### Students Consider Democracy, Communism in Islands

During Christmas week, 160 university students representing the Y.M.C.A. and the Y.W.C.A. met at Baguio to evaluate the forces of democracy and communism in the life of the Philippines. In answer to students who inquired if it is possible for a democratic state to vote a Communist government into power, Dean Conrado Benitez, chairman of the national Y.M.C.A. committee, replied: "I come from a province which already is under Communist rule. We are now appealing to the Philippine government to liberate us." After examining the rule of violence which obtains in many parts of the islands, the students asked, "How can we fight guns without guns?" In reply, Dean Benitez suggested that the United Nations be asked to send observers to watch and evaluate the next national elections in the Philippines. "We are facing an enemy which is working within our land to undermine democracy," he said. "We are dissatisfied with the manner in which democracy is being observed. As a charter member of the U.N. we would suffer no loss of face by issuing the invitation." Dean Benitez added that he had advanced this suggestion to Gen. Carlos Romulo, Philippine delegate to the U.N.

### Debate Withdrawal of Right Of Habeas Corpus

The students gave serious consideration to the reasons for the spread of communism in the Philippines, and to the efforts of the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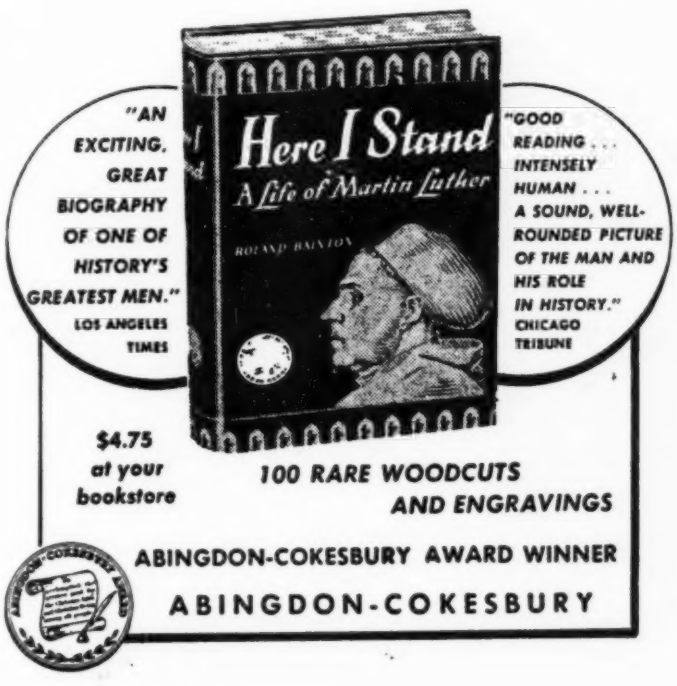
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16. And he withdrew himself into the wilderness and prayed.


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government to combat it. There was lengthy debate over the government's withdrawal of the right of habeas corpus. While many delegates felt that under the circumstances this action was necessary, they pointed out that under the constitution it was illegal. One delegate, pointing out that only 7 per cent of the Filipinos are wealthy and only 15 per cent belong to the middle class, declared that the remaining 72 per cent are so very poor that they are susceptible to Communist propaganda. He estimated that half of Luzon is under Huk control. It was reported that the Huks operate a "Stalin University," as well as a number of schools and hospitals.

### Sees Past Practices Working Against the West

Encarnacion Alzona, executive secretary of the national commission on education and a delegate to UNESCO, told the students that half the peoples of the world live under tyranny. "Democracy arose from the struggles of men against tyranny, but today the democratic lands take their ideology for granted," she said. "Where are the philosophers of democracy today? The memory of past offenses committed by the democratic powers still rankles in the breasts of Asians, despite the decline of imperialism. It will be some time before the peoples of the East again fully trust the West. Asians are therefore susceptible to other ideologies."

WINBURN T. THOMAS.

### Name Co-chairmen for Brotherhood Week

Co-chairmen of the religious organizations committee for Brotherhood Week (Feb. 18-25) are William J. Donovan, head of the OSS during World War II; Harvey S. Firestone, Jr., chairman and chief executive of the Firestone Tire & Rubber Co.; and Lewis L. Strauss, former member of the Atomic Energy Commission.

# Civic Problems Face Pittsburgh

**Grand Jury Probes Crime in Politics, 'Red' Charges Abound, Pastors Demand Vice Cleanup**

PITTSBURGH, Jan. 22.—These are interesting days in Pittsburgh. Add together a full-fledged grand jury investigation of rackets, crime and vice in two suburban boroughs, a sedition trial of three top-flight Communists, the hearing of charges against a liberal woman assistant district attorney for "Communist sympathies," and the mass efforts of about 700 Protestant churches in four neighboring counties to force official action against long tolerated racketeering in industrial and mining communities, and you come up with some mixed impressions of the vagaries of state and local politics as revealed in the daily press.

### Grand Jury Reveals Unholy Alliances

After recommending indictment of the council president and controller of the city of Pittsburgh, along with five other persons, on evidence of "free work" secured from city employees, a special grand jury impaneled for a state inquiry turned its attention to McKee's Rocks. There it uncovered evidence of collusion by the burgess (political boss of the suburb) and his police department with leading figures in gambling and prostitution. Several pastors had tried in vain for months to get help in closing the borough's brothels. The investigating jury will next turn its attention to Homestead, long known as a "wide open" town.

### Communists Charged With Conspiracy

Steve Nelson, nationally known Communist, and two associates, Andrew Onda and James Dolsen, are charged under Pennsylvania sedition statutes with a plot to hamstring Pittsburgh industry. The trial, inspired by Judge Michael A. Musmanno acting as a private citizen, has dragged out in a series of legal maneuvers with no early end in sight. Stacks of literature and correspondence seized in a raid on Communist headquarters here have been introduced as evidence of the trio's Moscow connections. Onda has been identified by the prosecution as an organizer for the steel industry and Dolsen as a correspondent for the *Daily Worker*.

### Political Feud Involves Woman Attorney

Marjorie Hanson Matson is the first woman to be named an assistant district attorney in Allegheny county. Niece of a Methodist missionary, she has represented the American Civil Liberties Union in this area for several years. About two weeks ago Attorney General Charles J. Margiotti suddenly demanded her dismissal from the staff of District Attorney William S. Rahauser for "Communist tendencies." The demand was refused on the ground that concrete evidence was lacking. Such charges as have so far been made are inconclusive and have been revealed in newspaper releases, while the attorney general has ignored a court-

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appointed committee charged with determining Mrs. Matson's fitness for office. To an outside observer, it would seem that she is the victim of a continuing feud between state Republican and local Democratic law-enforcement agencies. The case is significant because of its implications for civil liberties in this area.

**Pastors Open Crime Crusade**

Last Sunday morning more than 200 pastors in Fayette, Westmoreland, Greene and Washington counties preached sermons aimed to mobilize Protestants for a cleanup of racketeering in the Monongahela region. Nearly 500 others dealt with the subject in one form or another. Local authorities were charged with closing their eyes to widespread law violations. If the pressure generated Sunday does not bring action, the United Commission for Social Action plans to carry its appeal to the attorney general's office. Organizers and leaders of the crusade are Allen J. Howes of Monessen, Roger D. Winger of Charleroi and E. Harold Miller of Donora.

**Community Pays Tribute To Bishop Boyle**

The recent death of Bishop Hugh C. Boyle brought forth many tributes from the community to the kindly and humble prelate who had served the Pittsburgh Catholic diocese since 1921. Such controversy between Catholic and non-Catholic as has disturbed many other cities has been uniquely absent here. The Catholic population in 10 counties of the diocese grew from 560,038 in 1921 to 832,745 in 1950. Only the Brooklyn diocese and six archdioceses are larger. Bishop Boyle's successor is John Francis Dearden, who at 43 is one of the younger Roman prelates in the United States.

**Pittsburgh-Xenia Campaigns For New Home**

A gift of $50,000 from Samuel A. Fulton of West Allis, Wis., a former moderator of the United Presbyterian General Assembly, has opened a drive for $1 million to relocate Pittsburgh - Xenia Theological Seminary, now at 616 W. North Ave., North Side. A new site has not been announced. The school dates back to 1794. Several years ago some sentiment was generated for Pittsburgh-Xenia and Western Theological Seminary, its Presbyterian neighbor, to join in use of a site in the vicinity of the University of Pittsburgh in Oakland.

**And So Forth**

Organization of a Pittsburgh chapter of Protestants and Other Americans United for Separation of Church and State was authorized at a mass meeting held in Syria Mosque last Thursday. Glenn Archer of Washington, D.C., executive head of the national body, spoke before approximately 2,500 persons.

Stuart Nye Hutchison, pastor emeritus of East Liberty Presbyterian Church and a member of the seminary board, has been named to serve as president of Western Theological Seminary until a successor to Henry A. Riddle is found.

L. B. Moseley, pastor of First Baptist Church and president of the Health and Welfare Federation, was named "man of the year" in religious work by the Pittsburgh junior chamber of commerce.

As president of the National Association of Evangelicals, Frederick C. Fowler, pastor of Knoxville Presbyterian Church, has asked Pres. Truman to intervene against the threatened expulsion of Maria Bolet, Protestant worker in Spain supported by Tenth Presbyterian Church, Philadelphia.

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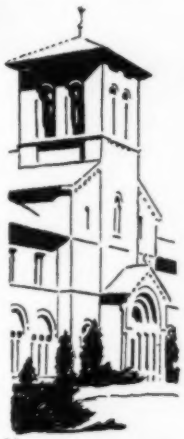

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# Virginia Concern: Public Education

### Citizen Interest Results in Various Improvements Brought About by State's Authorities

RICHMOND, VA., Jan. 23.—Public education was probably more widely discussed in Virginia in 1950 than in any previous year. The average citizen seemed to feel that his children were not being given training as progressive as he had supposed. He demanded legislation which kept the state department of education on the anxious seat. At year's end, state officials felt that the results were to the good. It was revealed that the department had vitally concerned itself about the teaching of Virginia history, the provision of good texts in government, the institution of pupil testing and the setting of school construction standards, and had even critically scrutinized its own effectiveness. The department had revised standards for teacher certification, putting more emphasis on knowledge of subject matter and increasing the minimum preparatory study required. Similar efforts were made for bettering education among Negroes. The department secured from the state general assembly an appropriation which doubled the money available for teacher scholarships. The legislature also provided $45 million in direct grants to localities for school construction and transferred $11 million from the sinking fund to the loan fund for education. Virginia stands to get more than $1 million, possibly more than $2 million, in federal aid to school subdivisions whose classroom loads have been swollen by the erection of government installations near by. The state now ranks 39th in the amount of money spent per pupil for education.

#### Urge Attention to Character Education

In December the state department of education issued a statement of policy which declared that while the three R's are fundamental, studies such as geography, history, health, civics, science and social relations are also important. But, said the statement, "public education has failed unless, in addition to mental development and knowledge of facts, its pupils go out with a mold of character which will fit them to meet their responsibilities to their country and to their fellow men." It said that since each pupil comes to school with different aims and capabilities, he must be given the opportunity, after he has acquired the fundamentals, to follow as wide and varied a program as facilities will permit, from college entrance requirements to strictly vocational studies.

#### Says Education Must Attract More Potential Leaders

The Virginia education association's department of classroom teachers was told recently by Lindley J. Stiles, dean of the University of Virginia's school of education, that "many young people with the best minds have rejected teaching as a career because they have been discouraged from considering it by teachers themselves." He urged that instead of advising potential thinkers and leaders to turn to other professions, parents and teachers should encourage them to consider teaching. Dr. Stiles admitted, however, that the ablest young people will not be attracted to teaching until "conditions which now afflict the profession" are corrected. He advocated strengthening of standards so that teaching can compete for talent on an equal basis with the other professions.

#### Lays Juvenile Delinquency To Neglect in Training

The state education association's department of visiting teachers heard Howard Lane of New York University charge that "when a community says it has a lot of juvenile delinquency, it means they have a lot of neglected children." He declared that clinics, case work and reform school training will never raise the level of human behavior; the solution lies rather in guiding children so that they do not become delinquents. Two Virginia officials, Chief Probation Officer Henry J. Palmieri of Richmond and M. F. Warrick, Jr., of Norfolk, stated that they see no connection between comic book reading and juvenile delinquency. Said Warrick: "We believe, of course, that the tendency and effect created by the lurid nature of crime comic books is emphatically not good, but we cannot establish a relationship between reading comic books and delinquency."

#### Appeal Conviction of Seven Negroes for Rape

Seven Negroes who were convicted of rape of a white woman at Martinsville, Va., in 1949 have had their appeal carried to the Supreme Court. The action came after the Virginia supreme court of appeals had affirmed the judgments handed down in the Martinsville circuit court. The petition contends that civil rights are violated because the death penalty for rape "is now and always has been in Virginia reserved solely for Negroes." "Since 1907," it says, "809 white men have been sentenced to the penitentiary in Virginia [for rape]. One of these was sentenced to death, but his sentence was promptly commuted to life imprisonment and he was later pardoned. Since 1908, 1,081 Negroes have been sentenced to the penitentiary for like offenses. Of that number 53 were sentenced to death, and 45 were executed." The seven men are being held in the penitentiary, the governor having suspended execution until the federal Supreme Court hands down a decision.

#### And So Forth

Because of failing health, Bishop William Walter Peele, who administers affairs for the 465,000 Methodists in Virginia and North Carolina, has announced that he will retire Feb. 15. He will be succeeded by Virginia-born Paul Neff Garber, bishop of the Methodist Geneva, Switzerland, area and formerly dean of Duke University divinity school.

Captured and returned Confederate flags adorned historic St. Paul's Episcopal Church here Jan. 21, when the annual celebration of the birthdays of Robert E. Lee and Stonewall Jackson was held under the auspices of the Richmond chapter of the United Daughters of the Confederacy.

G. Curtis Jones, minister of Seventh Street Christian Church here, has resigned

to accept a call to Vine Street Christian Church, Nashville, Tenn. He will be succeeded by Wayne H. Bell of Shelbyville, Ky.

F. W. BURNHAM.

## CHURCH UNION CONFERENCE

*(Continued from page 180)*

on the level of the local church. That such an arrangement would involve difficulty of administration, we freely admit, but difficulties of this sort incurred in the pursuit of the most inclusive values should not constitute an impossibility," Dr. Merrill said.

### *Commissions Report*

Last night the several denominational commissions met separately to consider the draft plan. The first order of this morning's session was to receive comments and suggestions from these commissions. Only the Methodists and Disciples presented memoranda for discussion.

Reporting for the Methodists, Nolan B. Harmon, Jr., book editor of the denomination, presented an eight-point statement. The Methodists desired a more definite plan in which would be included a procedure for ratification and adoption. They believed the statements in the plan should be definitive or permissive (indicated by using the words "shall" and "may") instead of declaratory. They are not now ready to agree with the provision dealing with the appointment of ministers. The duties, power and tenure of bishops should be defined, as should also the powers of the General Council. It was the Methodist opinion, the memorandum continued, that the General Council should have the right to legislate on matters of general concern and the power to act on any matters not specifically assigned to any other body.

The Disciples report, presented by Ronald Osborn, professor of church history at the Butler University school of religion, Indianapolis, commended the draft plan, and rejoiced that it dealt in principles rather than in minutiae and "that no tendency is evident to make conformity in detail a condition of unity." They hoped that during the period of first consideration the nomenclature would be kept fluid. For example, they hoped reference might be to first, second and third "areas of organization beyond the local church" rather to presbyteries, conferences and general councils. They also suggested that the proposed office of bishop be described without designating its holder as a bishop and that a clause be added: "and who may be called bishop, secretary, superintendent, director, or by some other name."

### *Federal Union Advocated*

J. Henry Carpenter, president of the Association for a United Church of America, sponsors of E. Stanley Jones' proposals for federal union, criticized the draft plan as inadequate. "This plan provides for the uniting of some churches," he said. "What the people want is greater unity. Federal union contemplates much more. It also is an organic union of the churches, but it embodies the idea of plurality. In the present draft plan, the idea of plurality needs to be more fixed."

Frank Caldwell, president of the Presbyterian, U.S., theological seminary in Louisville, Ky., pointed out the need for a preface to the draft plan which would emphasize the fundamental choice facing the constituencies of the nine denominations. "That choice," he said, "is whether we want to see these communions united more than we want to retain our particular denominational values."

This afternoon's session heard resolutions drafted by the executive committee of the Conference on Church Union at a luncheon session today. The resolutions, passed unanimously, referred the draft plan and all memoranda and suggestions from the floor presented at this conference to an enlarged drafting committee composed of the executive committee (the officers and one representative of each denomination) and the old drafting committee (two representatives from each denomination). This enlarged group will at the earliest possible time submit to the Conference on Church Union a revised draft for final adoption by that body. The draft will then be submitted to the churches for study and comment.

Gaines M. Cook of Indianapolis, general secretary of the International Convention of Disciples of Christ, was elected secretary of the conference, succeeding Douglas Horton of New York, Congregational Christian who had acted as secretary since the death of William Barrow Pugh, Presbyterian, U.S.A.

## Current Feature Films

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**Born Yesterday** (Col.) *Comedy.* Newspaperman, hired by unscrupulous tycoon to teach his dumb girl friend social graces, gives her on the side such a thorough tutoring in the meaning of American traditions, democracy and ethical responsibility that she recognizes the tycoon for the "fascist menace" he is, foils his plot to "buy" a congressman and perpetrate an international swindle. Adapted from stage play, this is *rich comedy of characterization,* with penetrating things to say on the American scene. Since it is *properly indignant* about the practices it depicts, the charge that it is "communist" in slant misses the point entirely. It is less explicit in its stand on personal morals. M

**Cyrano de Bergerac** (Col.) *Drama* from the famous Rostand play about the poet-soldier who, his own ugliness preventing his confessing his love for the lovely Roxanne, furthers the suit of handsome but inarticulate soldier who also loves her by devising poems and letters which capture her heart. Only when he is dead does she learn whose "soul" she had loved. José Ferrer as Cyrano speaks the poetic lines in a manner to make hearing them a delight. The film is static; practically a photographed play. But the essential thing, the *poetry, has been given the honor it deserves.* M,Y

**Kim** (MGM) *Melodrama.* A faithful rendering of the Kipling novel about the British orphan who prefers to roam the streets and highways of India, taken for a native, to going to school. He falls in with a wandering elderly lama to whom he becomes devoted, helps him search for sacred river, on the side engineers missions for the British secret service. An *exciting* tale, set against exotic backgrounds (it was photographed in India, in technicolor), colorful, convincing. A few scenes of violence mar it for very young children, but those above twelve should find it engrossing. M,Y

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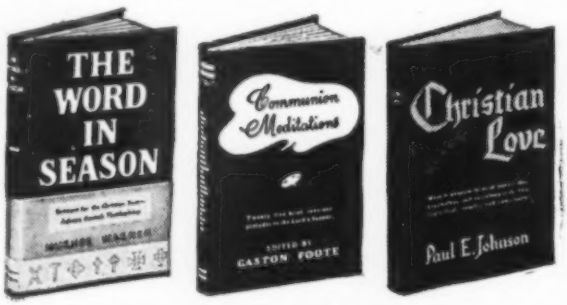


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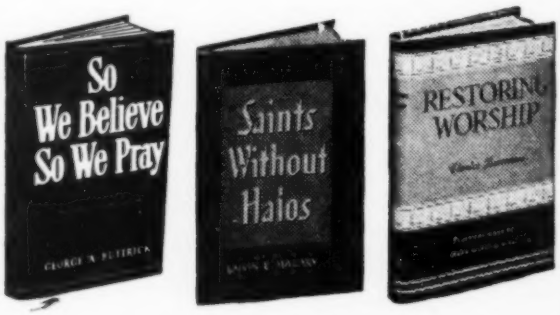


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